The Missionary Herald

VOLUME CVI JUNE 1910 NUMBER 6

THE building pictured upon the cover of this number is to be the main meeting place of the World's Missionary Conference at Edinburgh, June 14–23. It is the Assembly Hall of the United Free Church of Scotland and the scene of memorable events in the church history of that Presbyterian country. But it is safe to say that no gathering ever held in it has been of equal significance and moment with that of which it is soon to be the center. Not one entire Christian communion nor the churches of a single country are to meet there, but representatives of well-nigh every Christian communion and from countries almost everywhere in the world. And the business which brings this great meeting together is the kingdom of God in its universal and all-comprehensive aspects. More than any other meeting of the kind ever held, it will be the result of laborious study and extensive preparation. But the chief feature of it is that it is to be regarded, not as a result in itself, but as an occasion from which new and ever enlarging achievements are ever increasingly to result in the world-wide field of missions.

Meeting Place of the Edinburgh Conference

So far as the results of this World's Missionary Conference can be put into print, prompt publication is to be made of its proceedings and deliverances in nine volumes, from 300 to 350 pages each. One volume will be a summary of the conference as a whole, the others will contain the reports of eighteen months' investigation and study of foreign missions by the eight different commissions. It is proposed to furnish these volumes to advance subscribers at four dollars for the set. To make this possible it will be necessary to secure at least 10,000 advance subscriptions. The committee having this publication in charge are Rev. Henry K. Carroll, LL.D., Prof. Harlan P. Beach, D.D., and Mr. W. Henry Grant. All who desire these volumes are urged to be prompt in making their advance subscriptions, and in so doing to send their applications and remittances to Mr. W. Henry Grant, at 156 Fifth Avenue, New York City.

Reports of the Edinburgh Conference

THE month of celebration in connection with the centennial of the American Board is to be October, but the exact anniversary month is June, the actual day, Wednesday the 29th. At the height of New England's fairest season, when daylight is longest in our north temperate latitude, this earliest among American foreign missionary societies came into being. Clearly the Congregationalists of that generation were children of light who believed in the daylight and in working while it is day. For the morning sessions of the Massachusetts General Association, at one of which the act of organizing the American Board took place, began at seven o'clock. At what hour those delegates left their beds and breakfasted may be readily inferred. It was a company of early risers among whom the American Board had its advent a century ago. What manner of men they were in some regards is told in the article beginning on page 247, by one whose life as a Congregational minister reaches more than halfway back to that time, and whose service as an officer of the Board covers nearly an entire generation.

Birthday of the American Board

Birthplace of the American Board

IT is with singular fitness that the place where the American Board of Commissioners for Foreign Missions began its existence should bear the name of Bradford. For the event is just one of many practical forms in which the spirit of the great Puritan governor worked itself out in the Christian enterprise of New England and the United States. The divine impulse which brought the American forefathers across one ocean for a free atmosphere in which to worship God and hold a good conscience did not cease when they had secured religious liberty for themselves. It prompted them to concern for other people who still groped in Christless darkness, and carried them, at least in purpose and prayer, across other oceans. Foreign missions were a necessary flower of the Puritan spirit, if anything like its full fruitage was ever to be reached.

Bradford, one hundred years ago, was a New England country village, lying somewhat negligently in a southerly bend of the Merrimac River, where today as part of a busy industrial city it sits beside waters whose fame is their turning of myriad mill wheels. But with all the changes from then till now, some things at Bradford persist and survive across the century's stretch. There is the church for one thing, with its Congregational order and identity unbroken since its beginning in 1682. The educational associations of Bradford persist and have a vigorous survival. Bradford Academy is seven years older than the American Board. Some of those memorable Association meetings of June, 1810, were held in its little first building. For it was then a small school and admitted young men as well as young women to its classes. In the process of its evolution it became a woman's academy, among the leaders in one of the most phenomenal educational movements of the century past. Most appropriately does this well-known academy for women share the association of its name with the beginnings of the American Board, for no small part of this society's great mission throughout the world has been the opening of school doors to women. A few items about Old Bradford of greatest interest to our readers are given by the present pastor of its historic church on page 251.

Andover's Share in the Occasion

WHILE Bradford was the actual birthplace of the American Board, it shares liberally with the neighboring town of Andover in the responsibility and credit for it. For after all it was by a kind of accident that the Board originated where it did, an accident of a kind by which the Man of Nazareth was born, not in that village of Galilee, but in Bethlehem of Judea. The appointment beforehand by the Massachusetts General Association of its meeting place for that year was what determined it. Andover's connection with the event was less circumstantial but even more thoroughly vital. There the demand for such an organization was, if not created, at any rate intensified and pressed. At Andover the young men who proposed to go as foreign missionaries had come together as students in the newly founded theological seminary. That was a most significant and impressive uniting of missionary impulses, originating apart and independently, especially in case of the four students whose names were on the memorial to the General Association. No two of them came from the same college: Judson was from Brown, Nott from Union, Mills from Williams, Newell from Harvard. It was a separate kindling of missionary ardor which each of them brought to Andover. There in contact with one another these blazed forth in a single flame. At Andover, too, both fuel and fending were given to that flame by the teaching and counsel of such a trio as Professors Stuart, Griffin, and Woods. Then it was to Andover that neighboring pastors, notably Dr. Worcester, of Salem, and Dr. Spring, of Newburyport, came for conference with the students and professors the day before the General

Association was to open at Bradford. There conclusions were reached which took final and official shape the next Friday at Bradford, when the organization of the American Board of Commissioners for Foreign Missions was effected.

Memorials to Gordon Hall

At the very time when our April number, containing the article, "At the Grave of Gordon Hall," by Dr. W. O. Ballantine, was in press, the ceremony of the unveiling of a tablet to the memory of that pioneer missionary to India took place at the American Mission Church in Bombay. This memorial was in the form of a copper tablet affixed to the inner wall of that church. The services of unveiling were conducted by Rev. A. A. McBride, Rev. Justin E. Abbott, D.D., Rev. S. V. Karmarkar, and Rev. Robert E. Hume. The inscription upon the tablet in full is as follows: —

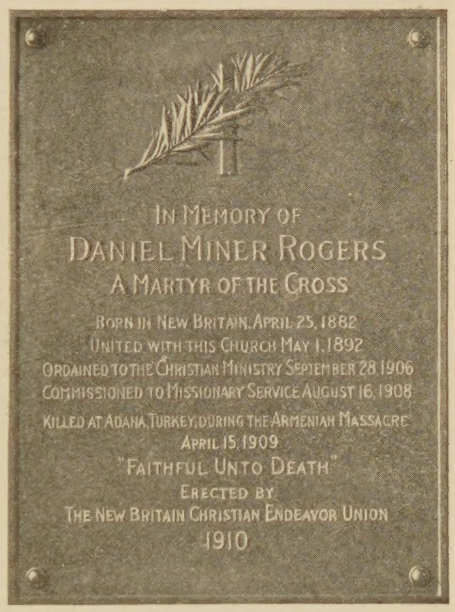
"In memory of the Rev. Gordon Hall of Tolland, Mass., who was one of the first company of foreign missionaries sent out from the United States of America, and the pioneer Protestant missionary to Western India. Mr. Hall landed in Bombay, February 11, 1813. By his wise and patient correspondence he won from Parliament the permission to labor among the people of India. As translator, teacher and evangelist, his efforts were marked by unwonted faithfulness and zealous devotion, until he was stricken with cholera in Dodi Dapur near Nasik, and died March 20, 1826. This tablet is affectionately erected by his grandchildren."

This family, of whom one is a member of the Prudential Committee, is to be congratulated as well as thanked for this fresh honor to its revered forefather upon the eighty-fourth anniversary of his death.

The day previous another memorial to the same missionary was signalized by the dedication of Gordon Hall House, one of the two new missionary bungalows recently opened in the city of Bombay.

In Memory of D. Miner Rogers

In his home church, the South Congregational, at New Britain, Conn., the martyr death of D. Miner Rogers was memorialized upon its first anniversary by the unveiling of a Tiffany tablet, a gift to the church from the New Britain Christian Endeavor Union. Mr. Rogers had been a member of this church since his tenth year, and had


IN MEMORY OF
DANIEL MINER ROGERS
A MARTYR OF THE CROSS
BORN IN NEW BRITAIN, APRIL 25, 1882
UNITED WITH THIS CHURCH MAY 1, 1892
ORDAINED TO THE CHRISTIAN MINISTRY SEPTEMBER 28 1906
COMMISSIONED TO MISSIONARY SERVICE AUGUST 16, 1908
KILLED AT ADANA, TURKEY, DURING THE ARMENIAN MASSACRE
APRIL 15, 1909
"FAITHFUL UNTO DEATH"
ERECTED BY
THE NEW BRITAIN CHRISTIAN ENDEAVOR UNION
1910

been sent forth by it to his missionary service, which was cut short before its first year was completed. In accepting the gift for the church the pastor, Rev. Herbert A. Jump, pointed out the appropriate simplicity of the sole ornament on the memorial, viz., the cross and palm branch intertwined. "The cross is actually entangled in the palm," he said; "it does not stand side by side with the symbol of victory. The rewards of sacrifice are not subsequent to but are reaped in the very act of sacrifice."

The memorial address was given by Prof. Harlan P. Beach, D.D., of Yale University, who spoke most impressively on "Why this Waste?" Following the dedicatory service a touching tribute was paid by the Persian Assyr-

THE UNION OF CHURCH LEADERS

ian Brotherhood of sixty members, of which Mr. Rogers was the first president, who came in from another part of the church to look upon the tablet, which was interpreted to them in Syriac.

Concert of the Churches in Asia

THE page facing this presents in pictorial form one of the most striking results of last year's massacres in Central Turkey. As mentioned several times heretofore, the severity of the disaster and the occasion for prompt and extensive relief proved a common ground of sympathy between sects and classes of people widely diverse from one another. In the face of such a desperate situation party names and signs were forgotten and a common humanity asserted itself, especially among the people who bore one or another of the Christian names. This picture groups together representatives of eight different Christian churches which not only co-operated in carrying on the relief work, but entered into a formal union with each other, as described in the letter of Rev. W. N. Chambers on page 180 of the April *Herald*. These same eight churches participated in the letter of devout and profound thanksgiving which was given in full with the signatures in the *Herald* of last month. The persons in the picture may be identified in the following order:—

From left to right, front row: El Kar Stephan Maksabo, priest and representative of the Chaldean Catholic Church. El Khoure Philibos Shakal, priest and representative of the Greek Syrian Catholic Church. Baghos Terzian, bishop of the Armenian Catholic Church. Bishop Khoren, representative of Gregorian Armenian patriarch. Baba Apraham, priest and representative of the metropolitan of Greek Orthodox Church. Arsen Yemenigian, priest and representative of the Gregorian Armenian Arachnort of Adana. From left to right, upper row: El Kar Mansoor, priest and representative of patriarch of Old Syrian Church. Bishop Bukhare, Old Syrian Church, Jerusalem. Rev. W. N. Chambers, American missionary. Rev. H. H. Ashgian, pastor of the Protestant church. Garabed Ef Aigian, member of the Patriarch's Commission.

Better Days on the Congo

FROM recent newspaper advices there seems to be the promise that better days are dawning for the Congo country since the new king of Belgium has come to his throne. One of the most cruel and outrageous evils attendant upon King Leopold's misrule in that country was what went by the name of forced labor, being in reality a peculiarly hard type of slavery. By collecting the taxes through forced labor instead of in money, King Leopold was able to carry on his immense rubber trade free of expense. A quantity of rubber was demanded from each village great enough to require the labor of every adult inhabitant for all his or her time. Failure to meet this requirement within the allotted time was followed by immediate punishment at the hands of the black soldiers of the Congo government, frequently in the form of torture, mutilation, or death. Now this system is to be entirely done away with. The Belgian government has taken steps toward the abolition of forced labor and King Albert has approved the measures of the ministry, which are to become effective July 1. This is a long step in the right direction, making way for others which should speedily heal one of the worst sores with which the Dark Continent has been afflicted.

Storm Centers in Mission Fields

TWO of the countries in which the American Board has mission stations have recently been areas of riotous outbreak and armed uprising. In neither instance has the storm center been very close to any of our missions. At Changsha, in the Hunan Province of China, several missions of other bodies have suffered severely, among them the Yale Mission, linked to our churches by so many family ties. It was not an outbreak against foreigners to begin

with, but against native authorities because of a corner in the rice market.

The governor of the province was among its earliest victims. But the attack soon ran riot, and amid strong anti-foreign sentiment was easily turned against the mission premises. According to latest advices the Yale Mission will rebuild and resume work at Changsha.

In Albania the armed uprising against the new Turkish government has been chiefly in the wilder mountain districts. Its successes at first against the Turkish troops are said to have been led by former members of Abdul Hamid's bodyguard at the Yildiz Palace. While the fighting has been far distant from any of our mission stations, it is feared that the plans for their annual meeting may be interfered with because of the disturbance to travel.

Four Decades in Japan

PROTESTANT missions in Japan have recently concluded their first half century. The first of these five decades had passed before the American Board began its work in that country; the remaining four decades are covered by its Japanese mission history. The issue of *Mission News* for February 15 is the fortieth anniversary number. It does not undertake to cover the four decades either continuously or comprehensively, but devotes its space almost wholly to the first decade of the four. It abounds in reminiscences more or less fragmentary, and from the nature of the case involving some repetition. It is the older missionaries who speak. It is a remarkable fact that of the fifty-one who belonged to that first ten years of our missionary work in Japan, forty are still living and thirty-five of them make some contribution to the anniversary number. Eighteen of the entire fifty-one are still actively connected with the field. What Dr. Learned says of earlier days in Kyoto well represents the reminiscences throughout: "Those early days were indeed days of small things and of the simple life, with all sorts of hindrances and obstacles, but after all with a great deal of joy and satisfaction and with unlimited hope."

If this hope was unlimited, it still did not exceed in greatness what has been realized in the four decades of Japan mission work. Simply to set the present situation and results in the Japan field alongside these small beginnings makes it seem almost past belief that the life of a single generation links them together, and that more than one-third of the same missionaries who took part in laying those foundations are still serving as master workmen upon the splendid superstructure of Christian achievement in Japan today.

Sanitation in Turkey

ONE sign of the new era in the Turkish empire is the awakening of interest in health conditions and measures taken to promote them. One mark of the old *régime* was the total lack of sanitary provisions by the government and of all care about them. The new government is evidently attempting reforms in this direction. Recent advices have come to our shipping department from various parts of Turkey, particularly from the Adana district, where extensive relief work has been carried on, that a new rule is in force there, requiring that packages of clothing bear certificates properly attested that their contents have been disinfected and are in good sanitary condition in order to be admitted to the country. Accordingly, it will be useless for our shipping agent, Mr. John G. Hosmer, to forward contributions of clothing to Turkey unless they bear the required certificate. Our readers are asked to conform to this regulation in preparing goods of this description for shipment to Turkey. In principle the rule is sound and sensible; in application it is liable to cause considerable hardship by checking one much needed form of relief.

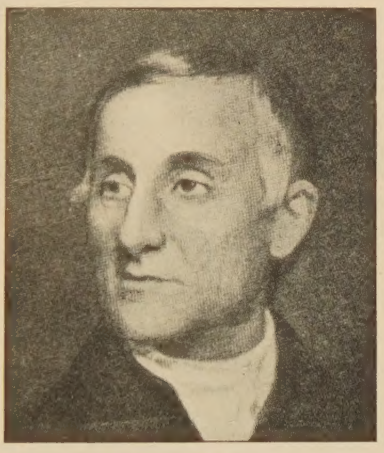
THE FOUNDING OF THE AMERICAN BOARD

By Secretary E. E. STRONG

WEDNESDAY, the twenty-ninth day of this month of June, is the one hundredth anniversary of the organization of the American Board. It is fitting that our magazine for this month should contain some notice of the persons and incidents connected with that memorable event. Much has been written and said since the commemorative meeting at Williamstown in 1906 concerning the young men whose zeal and devotion led to the formation of the American Board; but we now recall the fact that nearly four years had passed after Mills and his associates made their resolve to preach in person the gospel in foreign lands, before any definite plan was formed for supporting them in their undertaking. There was no faltering on the part of the young men, but no responsible body appeared to stand behind them.

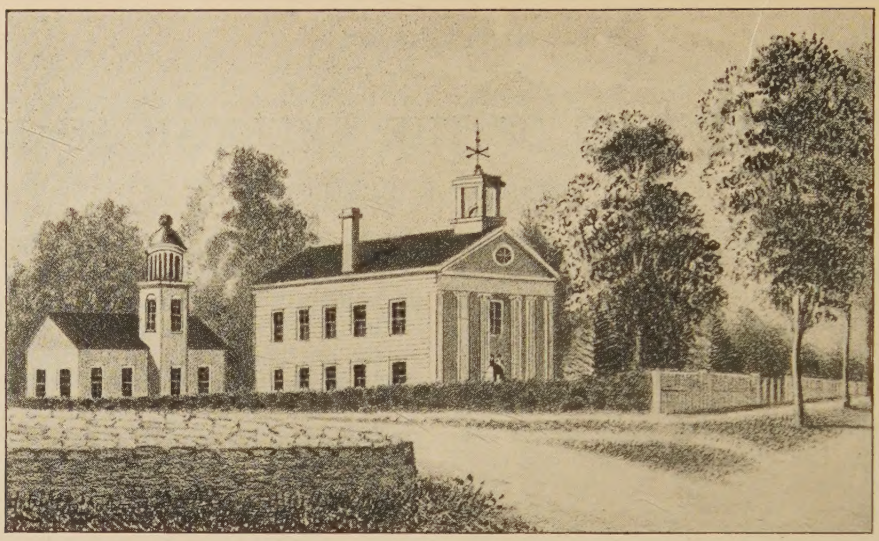
But in 1810 the General Association of Massachusetts Proper was about to hold its annual meeting at Bradford, a town on the Merrimac River now incorporated with Haverhill. This Association was formed in 1802, and consisted of ministers of different local associations throughout the state, designed to promote fellowship and united action. It was a small assembly, consisting that year of nineteen delegates, with the secretary and the minister of the parish. The meeting was unheralded, and there were few who thought that any matter of special importance was to come up for consideration. There were those, however, who had a very definite plan in connection with that meeting.

On the previous Monday, June 25, Dr. Samuel Spring, pastor at Newburyport, came to Salem to meet Rev. Samuel Worcester, pastor of the Tabernacle Congregational Church, and the next day they rode together to Andover in season to meet an appointment previously made for a conference at the house of Prof. Moses Stuart, and to listen to statements of some young men, students in the theological seminary, who wished advice on their missionary enterprise. Aside from Drs. Spring and Worcester, there were present at this conference the professors of the divinity school, a few of the neighboring pastors, and Jeremiah Evarts. This conference is spoken of as "solemn and devotional," and great sympathy was expressed with



MOSES STUART

the purpose and motives of the young men. Evidently the conferees were profoundly impressed, though not absolutely united in their judgments. Rev. Mr. Sanborn, of Reading, frankly stated his conviction that while the proposal was generous and had back of it a worthy motive, yet it was premature and seemed to savor of infatuation. But Professor Stuart, Dr. Worcester, and Mr. Evarts strongly argued in favor of the young men, as did also Dr. Griffin, whose utterances were said "to have been bathed in emotion." The outcome of the conference was a recommendation that the



Original building Second building

FORMER BRADFORD ACADEMY BUILDINGS

young men present their case before the Massachusetts General Association about to meet at Bradford, asking its advice and aid.

We now quote from a letter of Dr. Worcester as he recalled some years later the events of that time: —

"The next day [after the conference at Andover] Dr. Spring took a seat in my chaise and rode with me to Bradford, where the General Association was to convene. In the conversation on the way, *the first idea*, I believe, of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was suggested — the form, the number of members, and the name were proposed. On the 28th the question came before the Association, and the report of the committee, which was adopted by that body, was the substance of the result of the conversation in the chaise."

This was a short ride, occupying probably not more than two hours, but what a mighty influence it has had upon work for the kingdom of God on the earth!

The opening session of the Association, according to its records, was held in the building of Bradford Academy, a small, one-story structure, erected in 1803, but quite large enough to accommodate the members who were expected to be present. Some of the sessions, especially when sermons were to be preached, were open to the public, and were held in the church, which then stood on the common near by. The sermon on Thursday was preached in the Haverhill church across the river. The academy, shown on the left of the accompanying cut, was moved back to allow of the erection, in 1841, of the two-story structure, also shown in the cut, and has since been destroyed. This diminutive building not only was allied with the birth of the American Board, but was the schoolroom in which some of the earliest missionaries, Harriet Atwood Newell and Ann Haseltine Judson, and other young women intimately connected with missionary work, received their intellectual and spiritual training.

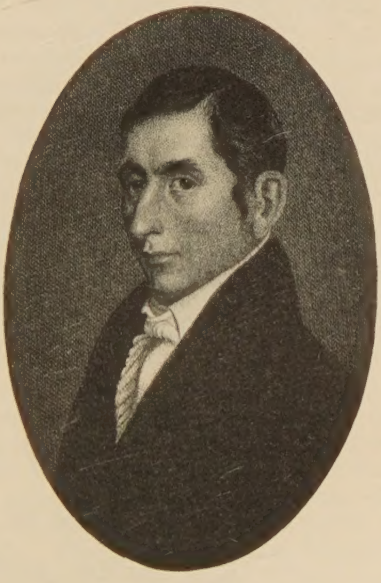
The Association meeting of 1810 commenced on Wednesday, June 27, with the choice of Dr. Manasseh Cutler as moderator and Dr. Samuel Worcester as scribe. The first day was occupied by reports from the churches and a sermon. On Thursday, the 28th, the four young men from Andover Seminary, Messrs. Adoniram Judson, Samuel Nott, Samuel J. Mills, and Samuel Newell, were introduced, and read their appeal for

counsel and aid. Two other students would have been present had it not been for the fear that such a large number of applicants would alarm the association. This appeal is said to have

SAMUEL WORCESTER

been drawn up by Mr. Judson, and a profound impression seemed to have been produced. Questions were submitted and oral replies made, yet there was very little discussion and very little opposition, and it was voted subsequently to refer the matter to a committee. That committee consisted of the two men who had laid out a plan in the chaise ride from Andover, Messrs. Spring and Worcester, and one other, Rev. Enoch Hale. Their report was promptly made on the next day, June 29, and it appears to have been accepted without discussion and unanimously. It covered the vote to institute the American Board of Commissioners for Foreign Missions and presented a constitution for adoption. This act was speedily consummated, officers were elected, and the Board began its life, a life which, please God, shall know no end until a redeemed world shall acknowledge Christ as its Saviour and King.

Such is the brief and simple story of the founding of the American Board. The chief movers in the organization were men not very widely known at the time, yet men of unusual ability and supreme devotion to Christ and his kingdom. They were men of broadest sympathies and capable of far vision. Chief among these was Samuel Worcester, who, though but forty years of age, had had much experience as a pastor, and was known as a counselor, not only in his own city of Salem, but in the region roundabout. He was on fire with missionary zeal, and toiled unremittingly as he did wisely while conducting the affairs of the Board, and at the same time continuing his pastorate at Salem. His was a consuming zeal. It so exhausted his physical strength that after ten years of service as secretary he sought recuperation in a visit to Brainerd in the Cherokee nation, where on June 7, 1821, he died, and his remains, though



JEREMIAH EVARTS

buried on missionary ground, were subsequently transferred to Salem.

Of kindred spirit was Dr. Samuel Spring, of Newburyport, who served with Dr. Worcester for some years on

the Prudential Committee. The professors at Andover Seminary, Moses Stuart, Leonard Woods, and Dr. Griffin, were powerful promoters of this new enterprise. But there was one man whose name does not appear prominently in the records. He was not a member of the association at Bradford, though he was present at the conference in Professor Stuart's parlor — Jeremiah Evarts, a young lawyer, who had been brought from New Haven to Boston at the same time that Professor Stuart came from New Haven to Andover Seminary. Mr. Evarts was engaged specially in the editorship of the *Panoplist*, the magazine which had been established to contend for the faith in the midst of the defections of that day. He was a man of intense energy, a clear thinker, capable of preparing papers of great vigor and persuasive power. He had the faculty of influencing men in private ways, without himself appearing prominently in public. It was said of him that though not a member of the association, he was active and very influential, not only in procuring the unanimous vote for the establishment of the Board, but in arranging the details of the organization and in preparing the members to co-operate in the great work to which the providence of God was thus calling the American churches. Mr. Evarts has rightly been called "one of the principal founders of the Board." He was a man who had qualities of intellect and heart which would have fitted him for a position in the senate or on the bench. He gave his whole soul to this missionary enterprise, of which he said, when writing in the *Panoplist* concerning the work done at Bradford, "We have pleasant hopes that our country will be a great and highly honored instrument in evangelizing the heathen world."

In carrying out this purpose he served for ten years as Treasurer of the American Board, by no means confining himself to the care of the treasury, but working with Secretary Worcester, and subsequently taking his place, he rendered a service the value of which cannot be overestimated. One of the delightful incidents to be recorded in connection with the life of Jeremiah Evarts is the fact that it was his grandson who was the first missionary to be sent by the American Board for the opening of mission work in Japan.

Other names might be mentioned as among the founders of the Board, but there is no room for them here. Their record is on high. They builded well. It would not be true to say that they builded better than they knew, for they knew the world, and they knew the gospel which the world needed, and still needs. And with wisdom given them from above they devised an organization which for one hundred years has shown itself to be marvelously adapted for carrying forward the great work of proclaiming the gospel of God's grace to the ends of the world.

OLD BRADFORD

Birthplace of the American Board

By Rev. EVERETT S. STACKPOLE

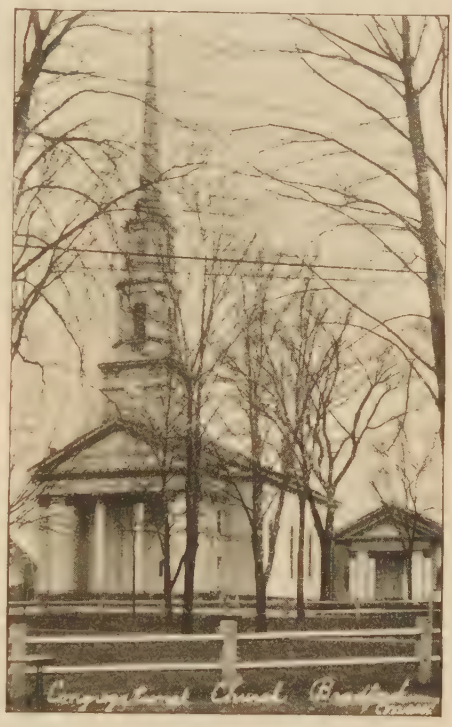
WHEN the American Board of Commissioners for Foreign Missions was organized, in 1810, Bradford was a straggling village along the "Boston Road" and the "Salem Road," which united just north of the meeting house to form Main Street, leading to the Haverhill Bridge, or to the old ferry at the foot of Ferry Street. The meeting house, built about 1751, stood on a triangular piece of land between the two roads.

The land formed a part of the old Kimball farm, and was given by some member of that family to the First Church of Christ, Bradford, organized in 1682. There had been two earlier meeting houses, farther east on the Salem Road and near the old graveyard. Between 1751 and 1833, when the third meeting house was torn down, no effort was made to grade and beautify the grounds around it. Not a tree adorned the lot. The northwesterly part of it was a frog pond, into which emptied a little brook that drained an alder swamp, where the present church edifice stands. A long line of horse sheds stood along the Boston Road. There was no fence about the lot, and no regular street to the south of it. For many years the common remained in its rough condition, and old residents remember well the foundation stones of the meeting house in which unanimous tradition says the American Board was organized. The present church that fronts the common is pronounced by art critics to be the finest piece of architecture in the entire city of Haverhill, one of the very best specimens of the old wooden church. It was built in 1848.

The surroundings of the common are not what they were in 1810. There were less than twenty houses where now five thousand people live.

On the south side of the Boston Road stood the first Bradford Academy, having only two rooms. The beautiful and spacious grounds of the present academy were then a pasture. A few rods west of the old academy lived Deacon John Haseltine. His house is now standing on Greenleaf Street. He was the father of Ann (always called Nancy here) Haseltine, who married the Rev. Adoniram Judson, one of the first missionaries of the American Board. On the other side of the Merrimac, where the high school building now in use stands, lived Harriet Atwood, who became the wife of the Rev. Samuel Newell, who went out with Judson to India. The parish stretched away to Ward Hill, where they kept watch and *ward* in the days of Indian warfare. The farmers for two or three miles east, west, and south of the meeting house were there every Sunday. What is now the center of business activity was then a training field. The population of the whole township was only 800, and the church had sixty members in 1821.

The meeting house in which the Association held part of its sessions was



about sixty feet square, as remembered by some, gable-roofed, two-storied, with no steeple nor chimney. Foot stoves furnished a little warmth to some, and a warm discourse from the minister was expected to do the rest. The meeting house fronted a little west from south. There were porches on the front and two sides. In or near those on the sides were stairs leading to the galleries, which surrounded the interior except on the northerly side, where the pulpit was. This was elevated and reached by winding stairs. Above it was the sounding

board, and above this was a window. Just in front of the pulpit was the pew for the deacons, who sat facing the congregation. Affixed to the deacons' pew was something resembling the fly-leaf of a table, which was let down usually, and raised only on communion days and special occasions. On this so-called table probably the scribe did his writing, and at the semicentennial, in 1860, it was exhibited as the table on which records of the proceedings were made at the formation of the American Board, "recovered by accident after having been hidden and apparently lost for more than a generation," as the newspapers of that time say. The "table" seems to have been lost again speedily, for no trace of it can be found now.

Bradford is a delightful place to live in. Many of the people are descended from the first settlers of New England. They preserve the simplicity, sociability, and helpfulness of the old rural districts, combined with the culture derived from excellent public schools, Bradford Academy, Harvard, Dartmouth, Wellesley, Smith, Mount Holyoke, and Vassar. It is a place of quiet and pleasant homes. The old New England families are passing away, and the thought of foreigners coming in to take their places is at first a sad one. But the third generation of Italians and Greeks will be good Yankees, and the mixture of many races may produce finer results than have been seen in the past. This church is proud of the fact that the American Board had its beginning here, and that Bradford has contributed to the missionary ranks. A suitable memorial is about to be erected on the spot where the old meeting house stood, in order that future ages may not forget the origin of the oldest foreign missionary society in America, and as an educator to coming generations in religious philanthropy. A cordial reception will be given to excursionists who are expected here in great numbers on the 12th of October next, in connection with the Centennial of the American Board, when the memorial will be unveiled with appropriate ceremonies.

STREET IN BRADFORD

Ann Haseltine's home on the right

VILLAGE SCENE, VADALA

THE MISSION VILLAGE SCHOOL IN INDIA

By Rev. EDWARD FAIRBANK, of the Marathi Mission

THE importance of mission work in the villages of India cannot be overestimated. The bulk of India's population lives in villages, numbering almost 730,000 according to the last census, almost 600,000 of them having a population of 500 or less. Nine-tenths of the people in India live in rural communities. The real life of India is seen, not in the great marts which the foreign tourists visit, but back in the little villages, almost untouched by outside influences. There live the agricultural castes, in whom the best elements of character are found. In the strong, solid, sensible, and hard-working farmer center the village economy and life. The trades are dependent upon him, even yet receiving a fixed share of his produce. The blacksmith and carpenter are paid for their work by the farmer, not in money, but in grain at the harvest time. The outcaste sweepers and carriers receive for their services sheaves of grain, reckoned according to the amount of land owned by the farmer. The agricultural people are the backbone of India, the best material to give a strong basis for Christian society.

Again the large majority of those who have professed their faith in Christ are either in the village churches or have come into the city churches through the direct instrumentality of missionaries in them. It is a noteworthy fact that only a few of those who were born and brought up in the cities or large towns have become Christians. In the city of Ahmednagar the church, which is one of the largest in all India, gets its greatest accretions from pupils in the higher educational institutions there. These pupils who have become

Christians are generally from the villages, where the initial work was done and the important step taken by pupil and parent.

There are usually four distinct lines of mission work for the villages: evangelistic, educational, medical, and distinctively church work; all useful and important. It is the value of the mission village school which is here to be specially studied and observed.

As a concrete case of it is our mission school at Keshave Shingave in the Vadala district. The school started among the Mangs, about the lowest of outcastes, under ban of the government and liable to the roll call any time, night or day. These people were recognized as inveterate thieves. They admitted the fact, but said they were anxious to live a different life. Among them were some who had raided villages, had been in prison and worked out sentences of hard labor. Certainly they were a desperate community. Eight years ago they were given a Christian teacher, and after a year or two some baptisms took place among them. The villagers testified to a wonderful change in the whole Mang community. Many from among them have come out and declared their faith in Christ. The leader among them is a remarkable Christian man. All this is due directly to the Christian school. Like good results may be seen in many other villages. The presence of the Christian school has radically changed the outcaste community and won converts to Christianity in large numbers. Thus has the mission school proved effective as an evangelizing agency.

Again the mission school of the village has given a new and large hope to the outcaste community. These form no small proportion of the population of India. The last census returned over fifty million of these "Untouchables," fully one-sixth of the population. Almost all that has been done to uplift them has been done by Christian missions, and by no agency more effectively than the village school. Pupils from classes that have been wholly illiterate for two or three hundred years have made a start in literary and industrial education. Scores of villages today point with pride to their sons and daughters who have become teachers and preachers, Bible-women and pastors, industrial leaders and workers. Whole communities have new ambition and a new hope as a result of the village school. The Christian village school is attacking caste, the great stronghold of Hinduism, and slowly gaining in the struggle. At Savandale is a school in which every caste of the village is represented, including two Brahman lads. The teacher was a Christian of Mang origin, almost the farthest removed from the Brahman

VILLAGE SCHOOL, VADALA

in the Hindu social scale. Here surely is reversal of the custom prevailing for centuries in India.

The outcaste portion of the village of Deva Takali repeatedly petitioned for a school. Finally it was granted and a young teacher appointed. The school was opened in the resthouse of the outcaste portion, an unfortunate place but the only one available. However, the school grew until there were over seventy boys and girls in that outcaste building. There were sons of the village merchants among them, sons of the goldsmith, the blacksmith, the barber, the carpenter, and the shepherd, children, too, of the Mohammedans, and the children of the outcastes, the sweeper, the scavenger, and the carrion eater, and also children of the Christians. They were throwing to the winds all the ancient and sacred customs of their ancestors, and were daily receiving instruction in the Bible from the Christian teacher, who was known to be of outcaste origin. In places it has taken from fifty to seventy-five years to accomplish this. It is not accomplished everywhere yet, but there are scores of villages in which the Christian school has made it a success.

The enrollment in increasing numbers of the children from the upper castes in these mission schools is another interesting fact. It portends much for the future of Christianity. In the thirty schools of the Vadala district, where five years ago it would have been hard to count forty or fifty of these children, today there are over three hundred. In several schools there are more Hindu upper caste pupils than Christians and outcastes combined. This increase is not confined to one or two districts, but is found in many places. Perhaps in the majority of cases the upper castes have to overcome a sense almost of repulsion in sending their children to the Christian school, because it is usually located in the outcaste section. But the upper caste children come even there.

The cost of these schools is not a large item, ordinarily not being more than fifty dollars a year, which covers all expenses for a school of thirty chil-

LOW CASTE VILLAGE HOME, VADALA

dren. It is one of the places where money goes a long way and does a great deal of good.

The demand for these schools by the villages in many parts of the Marathi Mission is phenomenal. The native preachers and pastors are constantly bringing in requests from the villages they visit. A number of villages have for five years been asking for a school and are still waiting. Other requests have come continuously for ten years. Last year a school was started in a village that for eleven years had been appealing to have one. There was a time when the missionary teacher or pastor had to urge these people to take a school. Today delegations from villages walk ten, twenty, and twenty-five miles to urge the missionary to send them a teacher. The people themselves are ready to do what they can toward the school. Of late it has been insisted upon as the condition of giving a school-teacher to a village that the people build or give the schoolhouse and a residence for the teacher. This is a severe condition, but over and over again it has been met. It is a great encouragement to the missionary that a demand for a Christian school comes so often from the leading Hindus in the village. It is no longer the outcaste communities alone that clamor for these Christian schools. The upper castes are no less eager for them. In the hands of faithful and consecrated men they are a most valuable instrument for the advancement of the kingdom of God.

MOTHER OF THE JAPAN MISSION

By JAMES H. PETTEE, D.D.

WORD was received by cable on Monday, April 18, of the death at Tokyo, Japan, of Mrs. Daniel Crosby Greene. The news was not unexpected, as it was known last fall when she bravely returned to Japan that she was suffering from an incurable disease, but it brought a sense of personal loss to a wide circle of friends.

MRS. D. CROSBY GREENE

Mary Jane Forbes was born in Charlestown, Mass., October 3, 1845, where her father was master of the high school. Later she resided in Westboro and was graduated from Mt. Holyoke Seminary in 1869. The same year she married Rev. D. C. Greene and went to Japan. They were the pioneer missionaries of the American Board in that land, established their first home in Kobe, and later resided in Yokohama, Kyoto, and Tokyo.

As all who knew her are aware, Mrs. Greene had exceptional ability and grace of character. Always cheerful and thoughtful of others, she made her home a center of unmeasured influence for good. Persons of all ranks in society were made welcome there and gladly availed themselves of its choice fellowship. One who knew her well remarked recently, "No one was ever *blasé* to Mrs. Greene." She had the rare gift of at once becoming deeply

interested in any individual with whom she was brought in touch. She was a home-maker of the first order, and for forty years was teaching the Japanese the value of a Christian home.

As the mother of an honored family of eight children, all of whom are still living; as mother of the Japan Mission, coming into sympathetic and helpful relations with nearly two hundred different persons; and as spiritual mother of an uncounted number of Japanese, she exerted a wide influence in the Far East.

At the appropriate, well-attended memorial service, led by Rev. Herbert Gallaudet, in Central Congregational Church, Boston, on Friday, April 22, Secretary Barton offered a very appreciative tribute to Mrs. Greene's personal character and useful life, from which we quote:—

"If I may be pardoned a personal word, I would recall an afternoon three years ago in that widely known center of social charm and Christian influence in the city of Tokyo, where were assembled pastors of Christian churches, heads of banks and great commercial houses, members of parliament, professors from the Imperial University, professional men of various callings, besides representatives from several of the great outside nations. I found it impossible not to follow Mrs. Greene with my eyes as she moved about in that company, where she was received by every one with all the marks of esteem and even affection that a queen could ever ask from her subjects."

Dr. E. E. Strong's uplifting prayer at that service will long be remembered.

Though her work was mainly along quiet lines and not much in the public eye, that of few persons has been a greater force in the Christian making of new Japan than the twoscore years of faithful missionary service by Mary J. Greene, mother of the Japan Mission of the American Board. We her children in that mission rise up and call her blessed.

THE MEN'S MISSIONARY CONGRESS AT CHICAGO

TWO missionary gatherings of unparalleled magnitude stand out as the leading religious features of this year—the Student Volunteer Convention at Rochester in January and the National Congress of the Laymen's Missionary Movement in Chicago, May 3–6. The one was the counterpart of the other. At Rochester thousands of young men and women offered their lives for service in the foreign field. At Chicago the laymen came forward as a mighty supporting host. The congress was in every sense a mighty gathering. Back of it stretched the seventy-five great conventions, beginning at Buffalo last October and ending at Chicago only one day before the national congress opened. The delegates were drawn largely from other convention centers, to the number of 4,146, and were picked men. One could not look into the face of those vast audiences which nearly filled the great Auditorium Hall day after day and not be impressed by the high quality of the men. They averaged well into middle life, and for the most part were vigorous, clean-cut, successful-looking men of affairs.

At the opening of each morning session there were not less than 3,000 men present. The afternoon and evening audiences were a wonderful sight. One of the great features of the congress was the singing. The rendering of Luther's Battle Hymn by such an assemblage was an event to be remembered. The congress was presided over with rare geniality and effectiveness by Mr. Alfred E. Marling, of New York.

Representing the united forces of the

Protestant denominations of America, the congress from the start seemed to be conscious of its power. "With all the enthusiasm of a great political convention, yet with a dignity which bordered on solemnity, the 4,000 delegates to the congress, gathered for the undertaking of the great work," is the language of one of the daily papers in describing the opening session. With the consciousness of numbers was the sense of the sublimity of the occasion. For the first time, unless we except the Canadian Congress of last year, the Christian men of a great nation assembled to project a program for the evangelization of the world. As each city had been asked to adopt a financial objective which should adequately represent their share in the world task, so in this national gathering it was proposed to place before the church a foreign policy for all America. No wonder the daily papers spoke of the congress as "the greatest missionary movement of modern times." Unless at Edinburgh there should be adopted a like program for Christendom, the Chicago platform is likely to register the high-water mark of modern missionary enthusiasm.

"Unto Him shall the gathering of the nations be" faced the audience in a great motto, surrounded by flags of all nations, nearly filling the stage space. "The evangelization of the world in this generation," the favorite motto of the Laymen's Movement, blazoned itself in great red letters across the rear balcony, flanked on one side by the statement, "This is the only generation we can reach," and on the other by President Capen's twentieth century version of the motto of the Haystack, "We can do it *and* we will." The program contained great topics, often stated in a striking way, such as, "The Will of Christ for the World," "The Power of the Whole Appeal to the Whole Church." Great words abounded in the speeches, three particularly standing out in address after address — universality, unity, imperialism.

The program committee evidently had its pick of speakers. The old favorites, like President Capen, Robert E. Speer, Dr. Samuel M. Zwemer, J. Campbell White, George Sherwood Eddy, were all in evidence and with exceptional power, and many new favorites were found, especially the lay speakers who have been developed by the conventions. Of these new men perhaps the most effective was J. A. Macdonald, editor of the *Toronto Globe*. His was a distinctly modern note, and it almost swept the convention off its feet with enthusiasm. His appeal was for America to accept missions as the national ideal, and to divest the message from mere theological trappings and unessentials. "This Laymen's Missionary Movement will have justified itself if through this national congress there is brought home to the conscience and heart of this nation a vivid and compelling sense of America's responsibility for the uplift of the world. To raise this question so conspicuously before the whole world is to create a new time of crisis in this nation. The challenge of this national congress is a testing of the American republic. . . .

"The reality of moral distinctions, the necessity for moral choices, the supremacy of moral obligations, the inevitableness of moral retribution, the recreating power of the moral dynamic —to make those Christian conceptions vital and dominant in the nations of the world is the all-comprehensive responsibility of the nations of this American continent."

Bishop Anderson, of the Protestant Episcopal diocese of Illinois, made a powerful appeal for unity in the opening address: "Enough energy and money are wasted by rivalry and overlapping of the different denominations in America to preach the gospel to the whole world. We must get together and stop this waste.

"Our divisions are unchristianlike and unstatesmanlike. They are unchristian, for Christlike Christians cannot be kept apart. When we all become Christlike Christians we shall find the way to unity. Our divisions are unstatesmanlike, for 'in unity there

is strength.' A reunited church possessed with faith and zeal would be irresistible. It could evangelize the world in a generation. Let us give up our pride, our ecclesiastical conceit, our jealousies, our inherited prejudices, and our ignorance." It is impossible to even allude to the many noble addresses. Sectional conferences were held for ministers (900 present), business men, physicians, lawyers, Brotherhood men, church officers, Sunday school workers, editors, and women.

The papers uniformly spoke of the leading addresses as "impassioned." Rather they should be characterized by their sanity and businesslike quality. Yet there were moments of deep feeling. Striking phrases abounded until one's notebook was running over. So the great congress swept on, a mighty, rushing tide, to the Hallelujah Chorus at the end.

On Friday afternoon the denominational conferences were held. The Congregational section was made up of 250 delegates, who gave much time to earnest discussion of the proposal to bring the missionary offerings of our churches this year up to the $2,000,000 mark. The reports which came from several states and many churches gave good encouragement that this end would be reached. Success was looked upon as quite within the range of possibility, even of probability. The missionary outlook for the denomination was considered to be most hopeful and the occasion for great gratitude and joy. The banquet given by the Congregational Brotherhood was a splendid measure of co-operation. It awakened much enthusiasm and strengthened the determination that a denominational move forward must be made by the whole Congregational body together. It betokens the dawning of a new day for our churches in their work both at home and abroad.

The closing session was historic for its adoption of a national missionary policy, formulated in the statement given in full on pages 260 and 261.

Characterization of such a gathering is hopeless. Comparisons are not in order because there has been nothing like it in history. It was both a culmination and a prophecy. "Big with possibilities of all kinds of good," one remarked. "Never have I been so impressed by the prophetic character of an occasion," said a prominent pastor. "The highest spiritual experience of my life," testified a country minister. Campbell White himself best stated the significance of it all when he said: "The most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind. In this process the very character of American Christianity is being radically changed. When a man or a nation becomes conscious of world relationships and responsibilities a new life has begun."

What of the future? The immensity of the task mapped out for the Laymen's Missionary Movement would appall an ordinary organization; but the forces which have come to the front in this awakening of the men, under the wise leadership which is assured, should be equal to carrying the enterprise to success. During the next ten years the churches should be roused to their missionary responsibility as never before in history.

Close at hand is the task of securing the $2,000,000 and more pledged by the various conventions. Beyond that lies the task of placing before the churches a new measure of missionary giving and devotion, looking ultimately to increasing the receipts for foreign missions from approximately $11,000,000 to $45,000,000 per year. We confess the figure seems staggering, and yet who will venture to place any limit upon such a movement as this? The world is ready, Christ is ready, the Student Volunteers are ready, and is it too much to expect that the Christian men of America will prove ready for this sublime task of winning the world to God?

THE NATIONAL MISSIONARY POLICY

ADOPTED BY THE NATIONAL MISSIONARY CONGRESS HELD AT CHICAGO, MAY 3-6, 1910

In view of the Fatherhood of God, the unity of the human race, and the sufficiency and finality of the gospel of Christ;

Knowing that the field is the world and that this is the only generation we can reach:

This first NATIONAL MISSIONARY CONGRESS in the United States, representing more than twenty millions of church members, recognizes the immediate world-wide presentation of the gospel messages to be the central and commanding obligation resting upon all Christian Churches, and declares its conviction that the Church of our generation can and should obey literally the great commission of our Lord, to preach the gospel to every creature.

As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a working policy the standard that, in addition to the native agencies, there should be provided from the churches of Christian lands an average of at least one missionary to every twenty-five thousand of the people to be evangelized. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately $11,000,000 last year to about $45,000,000 annually. This estimate indicates the measure of personal duty at home rather than the method of missionary work abroad, in determining which diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native churches which are to be raised up to do the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

We declare our conviction that according to their ability and opportunity, the laymen of the churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the united effort of the Church of Christ to evangelize the world.

While seeking the enlistment of all the laymen of the Church in fulfilling the missionary task of our generation, we declare our belief that this work is the work of the organized Church, and that the natural leaders in it are the ministers and the missionary agencies of the various churches; and it is our conviction that all that is done in the name of

the Laymen's Missionary Movement should help to strengthen these leaders and the agencies through which the churches as such must discharge their missionary responsibility.

We urge the adoption by every church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the Scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual church a strong Missionary Committee, charged with the responsibility of promoting missionary intelligence, intercession, and contributions, and that in each city or county where work is undertaken a Co-operating Committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various churches to represent their constituency in the territory covered, and that the Laymen's Missionary Movement, through its Executive Committee, in co-operation with the established missionary agencies of the several churches, be authorized to provide such measures for the supervision and assistance of these Co-operating Committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries; for native Christians; and for pastors and churches at home; that laborers may be thrust forth into all harvest fields; that the unity of the Church may be realized and that the glory of God may be universally revealed.

Remembering that the promises of divine blessing are conditioned upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to the churches in many parts of the United States and Canada, through the awakening of the missionary spirit, we call upon the whole membership of the churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in this NATIONAL MISSIONARY CONGRESS, and deeply persuaded of the power of Christ through His united Church to solve all the problems of human society, we desire to unite with the churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth and the Life, the Desire of the Nations, and the Light of the World.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

CONTINUED GAIN—SLOW BUT STEADY

EACH month we turn to the figures with greatest eagerness to see if the churches are increasing their gifts in this critical centennial year, and once again it is without disappointment. For the month of April our increase in gifts from churches and individuals is $2,107.33 over last year. Every pastor who has organized his men, or laid new plans for greater effectiveness in the benevolences, or pleaded with his people in the spirit of devotion, and every one of our laymen who is taking a new share in leadership of the church life should be thanked for his portion of the increase.

For the first time this year we can show a gain in gifts from the Sunday schools and young people. They have turned a loss for the previous seven months into a slight gain for the total eight months. This is due to the appeal for the new work in the Philippines. Every Sunday school should now make the effort of the year to send in a special centennial offering. To those of us who love the great work abroad there will be no temptation to rest upon our oars, or to congratulate ourselves upon the increase shown thus far, when we remember that this is the greatest year of opportunity the decade will bring. Doesn't a gain of $2,000 over last year seem too small when we recall the occasion that calls it forth?

If any individuals would like to invest sums from $100 to $10,000 in unparalleled opportunities in the field, we will tell them of definite and long-standing appeals which cannot possibly be met this year unless such extra gifts are sent in.

THE FINANCIAL STATEMENT

RECEIVED IN APRIL

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	$30,941.11	$550.48	$7,046.30	$3,111.05	$2,998.12		$61,261.62
1910	$15,524.84	$3,197.05	27,696.61	881.77	7,046.67	8,832.43	2,391.37	$1,973.76	67,544.50
Gain				$331.29	$ .37	$5,721.38		$1,973.76	$6,282.88
Loss			$3,244.50				$606.75		

*Churches and Individuals . . . Total, 1909 $16,614.56 / Total, 1910 18,721.89 — Gain $2,107.33

FOR EIGHT MONTHS TO APRIL 30

1909	*	*	$143,928.67	$7,743.59	$41,681.96	$64,820.54	$14,625.16	$7,595.86	$456,896.01
1910	$154,158.69	$36,338.94	156,517.07	7,984.86	63,058.22	105,628.38	14,550.01	35,935.58	574,171.75
Gain			$12,588.40	$241.27	$21,376.26	$40,807.84		$28,339.72	$117,275.74
Loss							$75.15		

*Churches and Individuals . . . Total, 1909 $176,500.23 / Total, 1910 190,497.63 — Gain $13,997.40

A WORD ON YOUNG PEOPLE'S WORK

By D. BREWER EDDY

THERE are three things to be spoken of, and each must be put in a few sentences.

1. *Summer Conferences.*—Nothing stimulates the effectiveness of the missionary work done among young people like sending a few delegates to the summer conferences for training. Of course Silver Bay is the best of all. Your society ought to be represented by a delegate, the society paying half the expenses, if necessary, and the individual the other half, since a splendid vacation is one of the by-products of the conference. There are a dozen other summer conferences of great value, from Ocean Park, Me., and Sagamore Beach, Mass., out to Colorado and the Pacific coast. Choose the nearest and best, and try to get the future leaders of your missionary committee to attend. Write me for further information if it is needed.

2. *The Philippine Mission.*—The second thing is this. Only a small proportion of our friends and leading workers will see this column, but if *you personally* want a chance to be exceedingly useful to the work of the American Board here it is: We have just mailed an appeal for the Philippine Mission to our 7,000 Sunday schools. The treasuries of all our schools are fairly full at this time of the year. The person that makes the most attractive appeal will be able to secure a part of these funds. Would you be willing to take up the question with your Sunday school teachers and superintendent and definitely ask for a SPECIAL CENTENNIAL OFFERING for the American Board to be used in the Philippine Mission? Remember: (*a*) It is our only mission under the Stars and Stripes. (*b*) It is work for our own colonies and is paralleling the effort made by our government to pacify, to civilize, and to educate. (*c*) There is a splendid opportunity of a definite advance there *now*. The present conditions may not long continue. (*d*) The first $2,500 received will build the first Protestant church on the island of Mindanao. (*e*) The next $2,500 will send out and equip and pay the first year's salary of the new missionary now being sought. (Six hundred dollars of this amount have just been pledged by a particular church.) If your young people in either Christian Endeavor or Sunday school have money on hand, why not urge this Centennial Appeal?

3. *Educational Plans.*—Now a word concerning educational plans. Have your missionary meetings been good this year? Could you make suggestions as to the kind of missionary program you want for next year? In your society did you ever work up an original missionary meeting better than you ever saw, and could you send me the ideas on which it was based? Just now we need gray matter for the creation of educational plans for next year. We have some very good programs, but we want a dozen more.

You remember the four programs on Turkey that were advertised last fall. They have been used by several hundred societies and schools, and in the great majority of instances the results were unexpectedly good. Real interest in Turkey's plight has been aroused. Next year must come some centennial programs outlining the century and gathering up some of its lessons. Remember, we have new pamphlets here and splendid material for your meetings if you will write for it.

Have you a definite policy for missions in your Sunday school and Young People's Society? The Laymen's Missionary Movement is urging the adoption of such a policy in every church. Without waiting for your church to act, why not settle upon a policy for the young people? No farther reaching thing could be attempted.

WHO WILL VOLUNTEER?

Positions under the American Board Calling for Recruits

FEW boards, if any, can offer a wider range of opportunity for missionary volunteers than the American Board. With its twenty missions, scattered over the world, and its highly developed work, it calls for many different kinds of workers. The following list of positions which are open is as remarkable for its variety as for its extent. While our Board is Congregational, we do not hesitate to send out members of other denominations who are thoroughly qualified and who are not claimed by their own boards.

Correspondence in regard to any of the positions mentioned below, or in regard to any matters relating to candidates for appointment, should be had with the Home Secretary.

TWELVE ORDAINED MEN

In this class the Board seeks men who have had both college and seminary education. In every case the salary allows for the support of a family. The needs are as follows:—

South Africa.

A man to do pioneer work at Beira, in Portuguese territory. The attitude of the government is such that this man must be of rare tact and able to get along under difficulties. He must win the confidence of the government officials. He should visit Lisbon and obtain a working knowledge of Portuguese. The work will be the evangelization of a vast number of Africans to the west and south of Beira. He will have a physician located with him.

European Turkey.

We need *three* ordained men for this important mission. Under the new governmental conditions there is a rare opportunity in all parts of Turkey. We wish to reënforce our laborers in both Macedonia and Bulgaria. These should be good, all-around men. One should have special gifts in evangelistic work.

Central Turkey.

There is a vacant post at Marash, where our theological seminary is located. The work of this seminary will have vital bearing upon the Mohammedan problem. We need a man who can teach in the seminary and who can do general missionary work, as opportunity affords. A good, all-around missionary might release one of our present force for work at Marash.

At Oorfa, in this same mission, is a most remarkable opportunity. There are important churches and schools to supervise, and a great industrial work employing over three thousand persons. There are five instructors in the industrial works who will look after all the technical details, but we need a minister to head up the enterprise on the business side and maintain a strictly religious spirit among the workers. This position calls for a minister with business and administrative gifts. The need is very urgent, none more so in all our fields.

Eastern Turkey.

The station at Erzroom calls for a good, all-around man. This is close to the Russian frontier, and work is already being pushed over the line into that vast and needy country.

Japan.

One man is called for. The work will be mainly evangelistic. He should be a man of fine intellect and warm heart, well trained.

Mexico.

We need one man who can help train native preachers and workers, and also do station work.

Micronesia.

It has been decided to reënforce the work in the Gilbert Islands by the appointment of two missionary families. We want men of evangelistic spirit and broad practical ability. The work is evangelism and supervision of schools and churches.

Philippine Islands.

A new work on the north coast of the island of Mindanao calls for a strong missionary who can be a pioneer. It calls for rugged qualities and great devotion. The opportunity is unlimited.

FOUR MEN PHYSICIANS

West Central Africa.

A large district is without medical care, and offers a splendid field for a doctor of unusual versatility and devotion.

South Africa.

At the seaport town of Beira, a new work.

North China.

A physician to be associated with Dr. Tucker at Pang-Chuang.

Central Turkey.

Dr. Shepard at Aintab needs an associate for his hospital. In addition to all-around professional skill and surgical knowledge, the man should be an earnest Christian worker.

We shall probably need another physician for Turkey within a year.

THREE EDUCATORS

West Central Africa.

An unusual opportunity exists at Chisamba. A man of normal school training is needed at once to superintend village school work, prepare text-books, and build up a training institute for the entire mission. He should be a man of gifts and of good administrative ability.

Central Turkey.

Central Turkey College at Aintab calls for an instructor on a three-year appointment, the work being in English. A gymnast is desired, who can also teach. We will have the opportunity to introduce athletics into the Turkish empire. The salary allows only for a single man.

Western Turkey.

A tutor is called for at the large boys' high school at Bardezag. Term of service three years, with regular missionary salary and traveling expenses.

WOMEN

FOUR PHYSICIANS

Foochow, China.

We are in great need of three women physicians for our Foochow Mission. This is one of the great missions of the Board, where the opportunity is unlimited. Thoroughly trained physicians are needed. They will be located as follows :—

Foochow City. (W. B. M.) Ing-hok. (W. B. M. I.) Shao-wu. (W. B. M. I.)

Madura, India. (W. B. M.)

SIX NURSES

Eastern Turkey.

Dr. Thom, of Mardin, calls for a nurse to assist him in his work and to take charge of training native nurses.

Dr. Ussher, in his great medical work at Van, is also asking for a nurse. This is one of the most urgent cases we have. We are looking for a candidate well equipped for a large work, who can sail in the near future.

Central Turkey.

A nurse or physician needed at Hadjin, the nearest medical aid being at Adana. (W. B. M. I.)

Aintab.

Missionary nurse needed for work under Drs. Shepard and Hamilton.

Foochow, China.

There is a call for a nurse in Foochow City in connection with the woman's hospital. (W. B. M.)

Philippine Islands.

Dr. Sibley is building a hospital at Davao, for which he needs a nurse who can be superintendent. This is pioneer work in the great island of Mindanao, and opens up splendid possibilities of usefulness. The need is urgent.

THIRTEEN GENERAL TEACHERS

We need general missionary teachers in the following positions :—

South Africa.

A teacher for the girls' school at Mt. Silinda, the work being supported by government grants. Pupils come from the station and surrounding country. A most encouraging work. (W. B. M.)

West Central Africa.

One general teacher is needed. (W. B. M.)

Another teacher is needed for this mission at Ochileso. The call is urgent. The field is a new one, and rapid progress is being made. (W. B. M. I.)

European Turkey.

A general teacher is needed at the girls' school in Monastir. (W. B. M. I.)

Eastern Turkey.

Two places are waiting to be filled at Bitlis. The station is in the mountains, with a climate like New England, thoroughly healthy, and the people are highly appreciative. A flourishing girls' school.

Offers a rare opportunity for two friends to work together. (W. B. M.)

At Erzroom, in this same mission, there is a splendid opening for a general teacher and worker to be associated with Miss Atkins. (W. B. M. I.)

India.

A general teacher is called for at Bombay to have charge of city schools. The need is imperative. (W. B. M. I.)

The Board needs a superintendent of primary work at Bombay, who can help also in the girls' high school. (W. B. M.)

Foochow, China.

A teacher is needed for higher branches in the Foochow Girls' College, a position of great importance. (W. B. M.)

Another teacher is needed in this mission for the Abbie B. Child School at Diong-loh. (W. B. M.)

North China.

A teacher is sought for Tientsin. (W. B. M.).

At Lintsing a teacher is needed to be associated with Miss Ellis in school work and in work for women. (W. B. M. I.)

FOUR NORMAL TEACHERS

South Africa.

A normal teacher is called for at Umzumbe, and another at Inanda. These are important positions, calling for both pedagogical and administrative qualities in order that government standards may be met. A great chance for two friends who wish to work in the same mission. (W. B. M.)

Western Turkey.

There is an urgent call for a normal teacher at Smyrna for the Collegiate Institute for Girls, where there are 209 pupils from all over Turkey. (W. B. M.)

India.

In Madura City, India, a normal teacher is needed for a school of 315 pupils. The work is training village teachers. Government standards must be met. Urgent. (W. B. M.)

THREE KINDERGARTNERS

Eastern Turkey.

The girls' department of the college at Harpoot, containing 424 pupils, has a kindergarten for the training of native teachers. A superintendent is urgently needed. (W. B. M.)

India.

In the Marathi Mission at Bombay there is a call for a kindergartner. Imperative. (W. B. M. I.)

Japan.

The Glory Kindergarten at Kobe, under Miss Howe, is a famous school. There is urgent need of an associate. The position is a very attractive one.

TWO MUSIC TEACHERS

Central Turkey.

At Adana, the place of the recent massacres, a teacher of music and one who can be useful in practical lines of work is called for by the W. B. M. I. This is an urgent case, since many orphans have been thrown upon the hands of the missionaries.

Japan.

Kobe College calls for a music teacher. This is one of the leading colleges for girls in mission lands. This teacher must be able to make music a means of influencing her pupils for Christ. (W. B. M. I.)

FOUR EVANGELISTIC WORKERS

By evangelistic workers we mean women who do Bible work in the schools, or in training native Bible-women, or who engage in touring for evangelistic purposes.

West Central Africa.

A worker is needed by the W. B. M.

Eastern Turkey.

A worker is called for at Harpoot. The work will be touring and directing eight Bible-women, touching thirty schools. Also Bible work in Harpoot College. Much riding on horseback. The candidate must be of vigorous physique. (W. B. M.)

Japan.

A worker is called for at Tottori, which is the center of a large field of half a million people not covered by any other Board. (W. B. M.)

At Miyazaki another worker is called for in a field of great extent. (W. B. M.)

India.

A superintendent needed for Bible-Woman's Training School at Ahmednagar. Also supervision in the outlying districts, with talks on hygiene, home-making, etc. (W. B. M.)

FOREIGN DEPARTMENT

SOME THINGS LEARNED IN ONE HUNDRED YEARS

Industrial Missions and Evangelization

By Secretary JAMES L. BARTON

THERE is no department of missionary work whose importance appears so manifest to even the casual and superficial observer as industrial training; nor one about which there is such a wide difference of opinion among experts. It is a self-evident truth that it is good missionary policy to teach peoples to be industrious and thrifty. The difference in judgment is over the best method of bringing this about. The question has to be wrought out and solved for each country. The best method for Central Africa will probably have little relation to the needs of Turkey or China, and it can be assumed that the preconceived ideas of Americans as to how the Asiatic can best be industrially trained will be of little or no use anywhere in the East.

Industrial conditions and needs differ as widely among Asiatic countries as they do between Europe and America. It would be an interesting spectacle to see an American attempting to teach a Chinese, a Japanese, an Armenian, or a Greek to be industrious; though all are agreed that Christianity can never hope to gain a permanent foothold among the interior tribes of Africa until the men are taught to labor with their hands. The African must learn not only to desire some of the external forms of Christian civilization, but he must be made able and willing to produce them himself. Not a little of the industrial work conducted by missionaries has been in the line of manufacturing articles for foreign consumption, like rugs, lace and needle work, wood carving, brass hammering, etc. This has its drawbacks, since the missionary is compelled to find the market for the product, and the student is usually unable to continue in his trade or profession unless the missionary shall in some way make provision for the continuation of the manufactory. In any event only such a number can thus be engaged as the market for the finished product demands.

There are new lines of industry which the entrance of missionaries into the East has created, such as printing and book binding. These have already become naturalized. They have special significance in India, since there are as yet no caste precedents and regulations for such new manual occupations.

Such statements as these are sufficient to make it clear that there are some unsettled problems in missionary industrial work of which none are more aware than the missionaries themselves.

Industries occupied not an insignificant place in the work of the early missionaries of this Board. Printers were sent out to take charge of the mission presses, and many natives were employed in the establishments. More recently missions have played a large part in the introduction of the modern printing press into many of the Eastern countries and in teaching the trade to the people. This industry has been so well received that we do not now have as many large missionary printing establishments as we had sixty years ago.

Native printing and publishing houses run by men trained upon the mission presses are in many places doing the printing work of our missionaries, as well as an extensive outside business.

The first phase of industrial work recognized by the Board and its missionaries as legitimately missionary was the application of industries to self-help for native students. A boy or a girl seeking education, but with no resources except his own hands, was provided with some form of work by which he might earn a part, at least, of his schooling expenses. There has never been any question that it is better for a student, by self-respecting industry, to earn his way through school than to be carried along by aid from abroad. Scholarship funds are in many cases wisely administered through some form of industry which teaches the student self-respect, honest labor, and personal independence.

Another form, and one that stands next in popularity to industrial aid to students, being more or less associated with it, is the teaching of industrial trades which it is expected the students will follow after they leave the school. In the way of self-help, this kind of work has been a success, but at the same time it must be acknowledged that a man of another race and civilization can hardly be expected to go into a foreign country and teach the people of that country their own trades better than they are taught by their own apprenticeship systems. It has been found most difficult to induce the people to change their ways of life and their traditional methods; hence the carpenter and cabinetmaker who made things as they had been crudely made for a hundred generations was more popular and did more business than the foreign trained artisan who could do better work, judged by Western standards, yet whose work was not wanted. At the same time it must be acknowledged that the standards of the people are rising. Not a little has been done in the way of teaching new trades and in training for the manufacture of articles demanded by the advance of Western ideas and methods among Asiatics. In only a limited degree have trade schools been serviceable in producing successful artisans of the common working class.

Another form of practical industrial education is that of scientific agriculture. This phase of the work has also been attached in every instance to the self-help idea and has never been extensively applied because of its expensiveness. The small agricultural plants have proven valuable object lessons to the people at large, and have given the opportunity to introduce modern implements which have proved of great benefit to the country.

It is but a step from that form of industrial training which aims to teach trades, and yet at the same time endeavors to be self-supporting through the sale of its manufactured articles, to commercialism, which puts emphasis upon the sales and the profits accruing therefrom. Experience has shown that it is never wise for the missionary to give himself to any form of manufacturing or trading where the principal purpose is commercial gain. The step from legitimate missionary industrial training and self-help to commercialism is not a broad one. The former is legitimate missionary work; the latter belongs not to the missionary but to the trained native or to the foreign promoter, who may be also a Christian and interested in mission work.

Another form of industrial education is that which has for its end the education of the hand, eye, and judgment of the student without the manufacture of anything that is for sale or that is even useful. This kind of training is valuable but expensive, and for that reason has not been applied to any exent in mission work.

For some people, like the races of India and Ceylon, industrial training is undoubtedly a most valuable form of education. Africa stands in a class by itself and must be so treated. Experience there has shown that the natives

must be taught both to desire those things that come with civilization and then to make them. No race can be Christianized while living in the native kraals and following the old African modes of life. They must be taught to want houses and then to build them. There are few native trades in Africa that can survive Christian civilization, and the new order must first be taught by the missionaries. The range of industries there covers practically all that combines to meet the demands of a simple civilization, including agriculture.

Indirectly in all mission countries improvements in industrial methods and practices through the work of the missionaries have been extensive. They have not only introduced new ways of doing old things, but they have also brought in new seeds and vegetables, new tools and machinery, and by advice and correspondence, as well as direct instruction, they have greatly improved the industrial and commercial conditions of the people.

It is here that the evangelizing value of industrial improvement becomes apparent. Those who profit most by this form of missionary instruction are the Christians and their children. The Christian communities soon earn, and rightly so, the reputation of being unusually intelligent and enterprising. Idleness is not encouraged and industry becomes the characteristic of the new religion. By industry and thrift they not only enhance their reputation, and indirectly the reputation of all Christians, but they become more prosperous, and so better able to support their own schools and churches and to be a self-respecting and influential element in the community. The missionary has learned that the education given must be calculated to build up such a Christian society in every part of the field in which he works, and in order to accomplish this he must, for the present at least, in countries like India, Africa, and Turkey, be concerned with the development of the entire man whom he is attempting to mold into material for the foundation of the new Christian society and the church of God.

FIELD NOTES

Progress in Durban

(South African Field)

In "Notes on Natal," made March 7 by Rev. F. B. Bridgman, he first reviews the victorious life work of Rev. U. Sivetye, whose great loss to the Zulu Mission was remarked upon in the *Herald* a month ago. By way of contrast with this he records a seeming defeat in the case of a young native preacher of great promise, for seven years strikingly successful in Christian work, whose career was cut short on the eve of ordination by charges of immorality sustained against him.

Reviewing the work in his own church, without reference for lack of space to the country stations, Mr. Bridgman says: —

"With its six outstations and twenty-four preaching places, this field extends ten miles north and twelve miles south of the mother church at Beatrice Street. After pruning the church roll the membership now stands at 447. During 1909 an even hundred united with the church on confession, nearly all being young men ranging from sixteen to twenty-five years of age. These new members had been in catechumen classes for from eight to twenty-four months, and were the pick from many more on probation. And yet joy over these accessions is tempered by concern for their stability. With their homes in all parts of the colony, and coming to Durban only for a season as wage-earners, pastoral oversight is much of the time impossible. Seldom is there more than a fifth of our membership in Durban at any given time. This factor does not make the matter of finances any easier,

the brunt of the burden falling upon the few. The church's annual budget calls for about $750. This includes salary and house rent for Pastor Makanya, lights, insurance, repairs, and a contribution of fifty dollars to home missions. Remembering that our members are in town to earn money to help support the family kraal and to pay taxes, that a relentless scourge has swept off their cattle, which constitute the native's bank account, and further that the average wage is about $6.25 a month, I think you will agree that the church is doing well to maintain self-support. A number of objects might be mentioned for which we want funds, but the greatest need is an assistant native pastor. Such an addition to the staff would greatly contribute to the efficiency of the whole work, particularly on the spiritual side. But the church cannot possibly raise the $200 per annum additional required for this purpose."

Spring Touring in Tottori

(Japan Field)

In reporting upon his movements through the Tottori field last March, Rev. Charles M. Warren makes special note of the snow. Commonly we do not associate such wintry experiences with the Flowery Kingdom, but some of Mr. Warren's experiences serve to remind us that Japan, like our own land, is a country of many climates. Even upon the west coast there were heavy snowfalls. Twice Mr. Warren had been compelled to give up plans for travel to the eastward. When at length he succeeded in setting out, it was for a week of almost continuous snowstorm, with a fall of two feet while he was at one of the stations and a depth of six feet in some of the passes he crossed. "It was the most snow I ever saw," he says, "and I well remember the big blizzard at home in March, 1888."

One of the incidents which Mr. Warren notes upon this spring tour among the snowdrifts is his visit to Dr. Takagaki, whom he thus describes: —

"This 'old man' of sixty was 'born again' about ten years ago under Mr. Bartlett's ministration, and it is as real a case of rebirth as I ever saw. He used to be a bad drinker. He is now, as I was remarking today, as absorbed in his religion as any man I ever knew personally. He can't carry on a conversation five minutes without unthinkingly introducing the subject of religion. He is a remarkable man and an object lesson to scores, for everybody knows him. He has a night school for boys and teaches them Bible as well as reading. Our first stopping place was his home and the first meeting was a talk to fourteen boys and seven grown-ups in his living room. He had told the boys to keep their eyes on the 'teacher's' face, and they listened as though their lives depended on it. It was the largest meeting I had, although in the smallest town."

Diversity of Operations at Matsuyama

(Japan Field)

Notes which Rev. H. B. Newell makes, March 14, upon his work at Matsuyama since his return from furlough in 1908 cover a wide diversity of operations. Preaching, Bible classes and other teaching, itinerating among the outlying villages, make a crowded program for the busy missionary. Besides this is the round he has to make of more prosaic tasks as station treasurer. His report is one of progress in all departments, though somewhat slow. He notes prosperity particularly in the girls' school and the night school. Of the Factory Girls' Home he gives the following unusually interesting details: —

"The Factory Girls' Home continues to meet with favor at home and abroad, being frequently visited by those who are interested in this kind of work, and never failing to receive words of praise. So far as I know its night school is the only public school in the country that has received a government license while retaining the word Christian in its constitution and Bible study in its curriculum. But it now stands on the level

FACTORY GIRLS' HOME, MATSUYAMA

with any common school in the city and is doing excellent work among the factory operatives."

A Diversified Annual Meeting

(Foochow Field)

In the account which he sends of the annual mission meeting in Shao-wu field, Rev. E. D. Kellogg gives a good idea of how widely diversified the exercises were. To begin with, a program which had been laid out for five days' meetings proved sufficiently elastic to stretch with much variety over twice that length of time. This resulted mainly from interspersing the regular business sessions with frequent evangelistic services. For this purpose a large outdoor auditorium was improvised, and great numbers of people were brought within range of the gospel message. A novel way in which the more usual forms of mission business and preaching were diversified is described by Mr. Kellogg as follows:—

"One evening the boys' school Young Men's Christian Association held a rally in connection with the evangelistic services. It was in the nature of an entertainment, but with some religious features. This was held outdoors and attracted a large crowd. Many of the numbers on the program were dialogues. One of these was between a boy who wore missionary clothes and another who represented a raw heathen. The missionary tried to tell the heathen what Christianity meant, while the way in which the heathen misunderstood what was told him aroused a good deal of merriment in the audience. Another realistic scene was Lazarus at the rich man's table. The second scene of the condition of these men in the after life was omitted, however. I wonder if Paul ever expected that his illustration of the members of the body warring against each other in 1 Corinthians 12 would be staged. However that may be, the boys brought it to pass in the shape of a life-sized figure from which hands or feet or eyes or ears or nose were taken, while a running commentary was recited showing the necessity of each member to the welfare of the whole body. The boys put ginger into their acting too, so that whatever of prosaic discussion may have gathered about this writing of the great apostle's was effectually dispelled and the

idea brought down to live, wide-awake, human levels. Somewhere when the scenery was being changed, an action, by the way, which all have the privilege of seeing, the boys were singing, 'Yes, Jesus loves me,' and so amusement and Christian teaching go hand in hand in this topsy-turvy land. Since Christians are not supposed to go to the ordinary theater, chiefly because of its connection with idolatry, it is fitting that some way should be furnished for their social amusement, and what better way than just this?"

LETTERS FROM THE MISSIONS

CENTRAL TURKEY MISSION

CAST DOWN BUT NOT DISCOURAGED

We give space here, with some abbreviation, to a very unusual letter. It is from one of our missions, though not written by a missionary. It is a letter of a mission church addressed to the Foreign Secretary of the Board and seconded by the strongest missionary indorsement in the person of Rev. S. v. R. Trowbridge. This letter commands reading, not because the church sending it is an isolated case, but because it is a sample of well-nigh all mission churches in the Kessab region. It is a sublimely heroic spirit which this letter breathes. That these stricken people are able to see any bright side at all to their desperate situation is evidence of it. That they are able already to recognize a kind Providence bringing good for them out of so crushing a disaster is a fine exhibition of Christian faith. The disposition they have shown in the way of self-help for rebuilding their ruined churches is the strongest possible appeal for help from other people. It is a case which the American Board, with its high call-

EXTERIOR OF KESSAB CHURCH (NORTH END)

ing of Good Samaritan, cannot pass by on the other side. Measures of some sort must and will be taken to assist these brave Christians of Kessab and vicinity in the material as well as in the spiritual rebuilding of their devastated churches. The text of the letter in considerable part is as follows:

"The terrible events of last year had led most of us to a sort of momentary pessimism. The suddenness and awfulness of the stroke had shaken us all and given rise to the temporary feeling that the kingdom of Christ has been destroyed and the church has been uprooted. But praise be to His name, those hours of extreme agony passed away soon, and now everybody is pondering with a serene mind and deep thought the awful and scarcely to be realized facts, and is seeing behind them His glorious providence and loving hearts' care for His people. Now we realize that so much destruction and so much loss are not the work of unmerciful fate, but that it is the plan of the Heavenly Father to bring out the best and the highest spiritual good. Now, instead of mourning over the loss we have sustained, we are happy that we have been allowed the privilege of having the names of our martyrs enrolled among the ranks of those noble ones who have given their lives for their faith.

"Looking backward through the cycles of history, we see that always glorious mornings broke out after darkest nights. We, the representatives of the evangelical congregation of Kessab, are compelled to recognize this in our case more than all other people. The powerful and omnipotent hand of Providence saved all of us from the furious Turks, and also from the unmerciful waves of the Mediterranean, which instead of being our coffins and graves were changed in a moment into the means of our restoration. By these means God did plan that we should live. And now we have our being in him and move in him.

INTERIOR OF KESSAB CHURCH

"At this time some of the people emigrated; but the majority, committing themselves to the care of Providence, decided to remain and rebuild their homes. With the small amount of money which our government gave, in spite of its delay in coming, by the unprecedented pleasant weather, another mark of God's favor towards us, we had a chance to rebuild our houses, and until today, although it is midwinter, a good many of the people are still continuing their work and trying to finish their houses.

"Hoping against hope, we have been fed and clothed. Now we have to face the most serious question. It is one thing to feed and clothe people and quite another thing to make them truly Christians. It is not improving our people to feed them alone. The bare facts show daily that man cannot live by bread alone. He needs spiritual food. Our dear old church was desecrated by the profane hands just in her jubilee year, and more than 1,500 people are left out of doors, with no place to be gathered for worship. During the summer we met under the trees, and now we have our meetings in a small schoolroom and are compelled to leave out all the children as well as many of the grown-up people. This is an unbearable situation. We tried to repair the old building, but it was so badly burned that repairs were out of the question. Trusting in God, we decided we must begin to build a new church, and laid the foundation of it November 29, 1909. Our expectation in time became reality. The Turkish government gave $1,000 indemnity, and now we have a very firm foundation to go on with work when spring opens. The plan in our minds now is to have a new church costing $10,000 and seating 1,500 people, with pews. Of this money one-tenth, as before mentioned, has already been paid by the government. The pledges of the Kessab people equal one-fifth of the entire sum, or $2,000, with the understanding that seventy per cent or eighty per cent of these pledges will be paid in work. It is very delightful and encouraging to see all the people, men and women and even the old men and little children, from four to eighty years, bring material, stones, and earth, working day and night like busy bees for their church. We are sure that they will secure more than their pledges. This leaves us $7,000 to get from other sources, and for this we trust God that he will raise us up friends who will furnish us this sum, and we trust that one of these friends will be the American Board, which in the past has so nobly stood by the work in Kessab and in all this land. We are sure that we shall not be disappointed in this expectation. Our greatest desire was to be a self-supporting church and thus be a delight and joy to the Board and not a burden, but circumstances over which we have had no control have brought us to this.

(Signed)

"*Pastor of Kessab Church,*

"D. H. KOUNDAKJIAN,"

and by the church committee of nine.

NORTH CHINA MISSION

THE OLD ORDER CHANGETH

Dr. Chauncey Goodrich has recently written in a vein which he suspects may be something of a departure from the ordinary missionary letter. Instead of dwelling upon operations and achievements within the boundaries of the mission premises, he points to some things that may be seen in the great outer world by the missionary as he looks through his window or takes his daily walk in the streets. He seems to consider that a "cycle of Cathay" no longer serves for comparison with "fifty years of Europe," but that within the fifty years which he hopes to round out as a missionary in China, having passed forty-five of them already, that country will show some of the greatest changes anywhere to be witnessed. As an instance of "how the old order changeth" he puts in contrast two sketches of Chinese royalty

in its passage through the public streets: —

"The new and the old get curiously mixed up in the old-new China. Among the new things, perhaps there are none I enjoy more than the macadamized roads and the foreign horses and carriages. I am so delighted every time I see a beautiful and proudly stepping horse go by on a brisk trot, as if life were a joy and he were a conqueror indeed.

"Writing of horses, every morning the Prince Regent — the real ruler of China — goes by our door about six o'clock, in a splendid carriage drawn by a pair of as fine horses as one may see anywhere, and accompanied by some fifty outriders and ten or more fleet runners on either side. He returns by the same route about 10 or 11 A.M. It is a fine sight. He lives only a short distance from us, and we often go by his mansion on an evening walk. We used to see him when he rode by, but once a priest came suddenly upon him — presumably with a petition — and frightened his horses, with the result, as I heard, that his carriage was overturned. Since then he has ridden in a closed carriage. But how different it all is from 'ye olden time!'

"That time is not so very long ago. In fact, it was the order for the first thirty years of my missionary life. When the emperor was about to come out of the city, on a visit to the tombs, of his ancestors, about an hour and a half in advance of him there walked a crier with a mighty voice, crying all along the streets, '*Cho lai la, Cho lai la*' ('The crier comes, the crier comes'). About a half hour after, another comes with the same cry. Another half hour, and a third crier, also crying, 'The crier comes.' By this time the booths, where numberless wares are exposed for sale, are all taken down and the streets are deserted (the booths are all gone now). About twenty minutes more, and a fourth crier, still crying, 'The crier comes,' and a little after him a fifth, with the cry, '*Woo Cho, Woo Cho*' (fifth crier). Immediately after him is the emperor, with all his magnificent retinue. Not a soul of all the great throng of people can see him. The windows and doors and avenues are all closed and barred. And so this Son of Heaven goes on his royal way.

"I should add here that the roads are repaired and leveled off, China sometimes spending a million or two dollars on them, before His Majesty takes his journey. You see what a splendid illustration it makes of the Scripture text, 'Prepare ye the way of the Lord.'"

MARATHI MISSION

A DOUBLE INSTALLATION

A letter from Rev. Robert A. Hume, D.D., dated March 30, brings the account of an important and impressive event in the history of the church at his station. It was the occasion of filling the pastorate of that church, which was vacated about a year ago by the withdrawal of its pastor to become the first home missionary of the Indian National Society. It was a double installation of a head pastor and his assistant, the former also receiving ordination. Dr. Hume gives the following description: —

"March 29, 1910, was a great day in the life of the First Church of Ahmednagar. The best educated and most influential Indian Christian of this community was then ordained and installed as the head pastor of the church, and the best administrator of this community was installed as the assistant pastor. A large and representative council listened with satisfaction to excellent statements by the candidates, and after only a very few questions the council unanimously and heartily voted that the candidates were thoroughly worthy to occupy their positions. In the afternoon a very impressive public service was held in the fine large edifice. One happy feature of the program was an address of congratulation from sister churches of other missions, including churches of the Scotch Presbyterian, American Presbyterian, and American

Methodist missions, which use the Marathi language. Leading non-Christian gentlemen of the city were in the audience. The church is to pay salaries to both pastors, though the head pastor will not be able to maintain his family on what he will receive. Therefore he intends to rely for support mainly upon legal work, as heretofore. To some it seemed inconsistent that the head pastor of this church should also engage in practice of the law. But the only way in which such Indian churches can be independent of foreign money at this stage of their life is through pastors partly supporting themselves by outside work. Otherwise thoroughly qualified and educated ministers cannot be had by these churches. It is very desirable that the apostolic practice be followed in this respect and that these churches gradually become independent of foreign missions and foreign money.

Rev. S. R. Modak
Head Pastor
Mrs. Modak

Rev. R. Sathe
Assistant Pastor
Mrs. Sathe

"This First Church has exceptional opportunities for large service. Its head pastor is the joint secretary of a conference on church federation in India. He is also the provincial secretary of the Indian National Missionary Society. It is his special desire and aim to lead this church to become a missionary church. The wives of both pastors are ladies of education, experience, and earnestness, and will help their husbands in various lines of work in both church and community."

WEST CENTRAL AFRICAN MISSION

SPONTANEOUS GROWTH

In a letter from Ochileso, dated March 4, 1910, Rev. T. W. Woodside has a quite unusual story to tell of Christian effort among the people of that region, springing into existence of its own accord and maintaining itself from the outset. Instead of waiting for the missionaries to plant outstations and support them with funds from the mission board until they can be gradually educated to self-support, here are outstations starting upon the principle of self-support with no missionary grants whatever, and in some instances even anticipating the missionaries in starting work. The story as Mr. Woodside tells it is in part as follows: —

"We have now connected with this station five outstations. They are small beginnings, but I believe they are beginnings in the right direction. We are starting these, or rather helping them to start themselves. Some

of the other stations are paying the outstation teachers. We think it is better that they go out and support themselves. If we go on the plan of supporting or paying these outstation teachers we will be limited by the amount of money in hand. If, on the other hand, we go on the plan of their supporting themselves and perhaps help them a little to get started, we will not have the money limitation. There seems little reason why they cannot support themselves.

"About the time we came away from Sakanjimba one of the young fellows left there and went to his village. We lost sight of him for some time. About the time I was going home I heard the fellow was carrying on a school. While I was at home he came here to the station to visit. Mr. Neipp did not know him. When we returned he came again, bringing with him about a half dozen young fellows who were his pupils. He wanted to remain here, but they all protested and said: 'You are our teacher and leader. If you stay, who will help us?' They said if he would only go with them they would leave their village and all go and build a new village of their own. He was persuaded to go with them, and they have their own village. I sent word to him to come for the week of prayer. He could not come then himself. Some six or eight fellows did come. A couple of weeks later we were surprised one day to see some four or five fellows and about a dozen women and girls come walking with Kesongo, for that is his name, in the lead. They remained here over two Sundays. The second Sunday Kesongo was baptized and received into the church. One of the fellows who is helping Miss Redick in the school and who is from the district near where Kesongo is will go and build there, and the two fellows will carry on the school and evening prayers and Sunday services. We have furnished them with some school supplies. We hope to visit them from time to time, although it is two good days from here.

"That is merely a sample of what I mean of outstations being self-supporting. About six hours east from here there is another of these schools which had rather a spontaneous origin. We visited the village a couple of weeks ago. We found there, besides the teacher, two men and three women who are professed followers of the Lord Jesus. One of our older fellows will be going there the coming dry season to build. When I was over there I helped them select a site for their village. It will be only a few minutes from three other villages, and yet it will be entirely distinct from them. I think we will soon have a school between there and here."

NORTH CHINA MISSION

THE FIRST KINDERGARTEN IN SHANTUNG

In a letter reporting the passage through eventful weeks in the Pang-Chuang station, Mrs. Charles A. Stanley, Jr., gives a sketch of the first kindergarten established in the Shantung province. It was started for children of the teachers who have their homes in the mission compound. Others have joined them this year from Christian homes in the near-by village. The school is in charge of a kindergartner who had two years training in Peking after graduation from the Pang-Chuang Girls' School. Mrs. Stanley describes it thus:—

"The kindergarten is held in a room which is about eleven feet square, lighted by only one western window, but whitewashed walls and a few bright pictures help to offset the gloom. Because of limited space the table is in the middle of the room, and when they play games the children form a circle around the table. As yet, perhaps fortunately for our school, none of the games that American children play which call for some children in the middle of the circle have been translated into Chinese. Besides the table there are little benches, one for each child. The daily program is similar to that of other kin-

dergartens. After the opening prayer they learn Bible verses and hymns, being examined every few weeks on the hymns they have learned. The children know quite a number of kindergarten songs, such as: 'Here's a ball for baby,' 'Roll your hands,' and 'Thumkins says, "I'll dance."'

"The children who have been attending the school for the two years do really show a great deal of improvement over their former little selves. One day when asking about one little girl her friend spoke up, 'Oh, she is a very quiet, obedient little girl.' 'Well, how about you?' The friend could not say she was quiet nor always obedient, but brightening up she said, 'Anyway, I don't steal, nor lie, nor revile.' These are three results at least!

"It is a beautiful sight to look in upon the kindergarten, with a dozen or more bright little tots dressed in equally bright caps, coats, and trousers. One of the delights of coming to China is to find such dear children, and to find that they are just as attractive as our own American children. Our most satisfactory work is done with children, and we are especially anxious to have this kindergarten work for these around us, because they often receive so little training in their own homes.

"A missionary letter seems incomplete without a 'want' attached. The kindergarten suggests a want, not for its running expenses, but for room. The room eleven feet square does very well for the children who come from the Christian homes, but we are unable to invite any children from other homes, and of course they need the teaching even more than our Christian children. We hope some day to have a new girls' school building, and when this hope is realized our kindergarten will be able to move into more suitable quarters. Then it will be possible to carry on both these enterprises without the present discouraging limitations of space."

THE PANG-CHUANG KINDERGARTEN

THE WIDE FIELD

ITALY

WALDENSIAN WORK IN ITALY

The quotation given below describing the recent missionary activities of the Waldenses is from the *Record of Christian Work* for April. The presence in this country of Rev. Arturo Muston, D.D., president of the missionary work of the Waldensian Church in Rome, and Prof. Giorgio Bartoli, the former Jesuit who has joined the Waldenses, lends more than a common interest to this account: —

"The religious awakening in Italy has opened wonderful opportunities for Christian work. The Waldenses, who have only sixteen churches in their native valleys of Piedmont, where they kept the evangelical truth throughout the ages, have now organized over two hundred missionary churches and stations through the Italian Peninsula and Sicily. As they are an historical community and part of the Italian people, they are meeting with much sympathy from the descendants of their persecutors, and they are reaching the highest classes of Italian society. Fourteen Roman Catholic priests and monks of the highest type joined the Waldenses last year; sixteen more are under instruction.

"With love for their fellow countrymen, and without any unnecessary controversy, the Waldenses are bringing back to these Italians the truth that through fiery persecutions they have kept since the twelfth century from primitive times."

CHINA

PUBLIC MORALS IN CHINA

The effect of Christian missions in China upon the public morals of that country is impressively exhibited by W. Nelson Bitten in the *Christian World* for March 31. He traces it particularly in connection with the movement for the suppression of gambling among the Chinese. This has been a sort of twin vice with opium smoking among the Chinese people, and it is indicative of the thoroughness with which the anti-opium reform is being carried through that this other evil should be moved upon by the force of it. How the public conscience is at present being awakened upon this aspect of public morality, Mr. Bitten makes account of as follows: —

"Last week I was invited to take part in a meeting organized by men who are not directly connected with any Christian church, but who are sincerely desirous of assisting in the reformation of their countrymen. Their purpose was to start an Anti-Gambling League, and with this in mind they called a public meeting, which was attended by some hundreds of Chinese scholars and business men, and resolutions were passed in approved public meeting style, approving of a campaign against the gambling vice. Members of the Chinese Young Men's Christian Association were asked to assist in the meeting, and to demonstrate by means of games the possibility of recreation without vice. Suitable addresses were given by prominent Chinese, and the chief organizer of the movement is one of the government education inspectors for the provinces of Kiangsu and Kiangsi.

"The whole meeting was conducted in so orderly and orthodox a fashion that it was scarcely possible to realize how tremendous a reformation in the whole Chinese outlook upon public life this meeting revealed. Twenty years, even ten years ago, such a meeting would not have been within the realm of possibility. Today we have a class of public moralists arising who have undoubtedly learned from Christianity in their midst the ideals which they are desirous of impressing upon their countrymen, and though they them-

selves are not professedly Christian, they confidently come to the organizations of the Christian Church asking for assistance in the furtherance of their plans for national reformation."

WASTE PAPER IN CHINA

A Chinese custom as curious to us as it is picturesque is described in the April number of *The Bible in the World* by R. T. Turley, the assistant agent of the British and Foreign Bible Society

CHINESE WASTE PAPER BASKET

at Mukden. It serves well to illustrate how a sentiment or even a superstition is often effective to secure results which are not so easy to bring about because of their utility. Mr. Turley writes: —

"Whatever may be said about the untidiness of Chinese streets, one never sees, as in Western lands, a piece of paper blown about or lying in the roadway with any Chinese writing upon it; even a bit of foreign newspaper is seldom thrown down, unless by some careless European. Chinamen of every class are superstitiously scrupulous about preventing any scrap of paper with one single written or printed character upon it from being trodden under foot or used for any unclean purpose. No one, for instance, would take such a piece of paper to wipe a table or to dust anything.

"A common sight is the little basketlike receptacle seen in the picture. These 'waste paper baskets' are placed everywhere, and it is an act of great virtue to place rescued pieces of paper in them. The paper is afterwards taken out by some pious neighbor and religiously burned. Often one sees some poor, uneducated coolie stop to secure a little fragment of paper, then reverently place it in a crack or crevice of the nearest wall, out of harm's way.

"The explanation lies in an idea that the sages received the Chinese characters from the gods, that the great Confucius arranged and sanctified them, and hence that it is awful sacrilege to allow them to be abused. In Mukden Taoist priests may be seen hunting over rubbish heaps, trying to rescue any odd piece of paper that may chance to have been overlooked.

"This Chinese custom has always absolutely prevented our Chinese Scriptures from being used for any unworthy purpose, such as making the soles of shoes. They may sometimes have been burned, but that is the worst fate they have met with. The average Chinaman is too practical to waste his money on books which he will burn afterwards. Rarely some individual has bought books from a colporter and then publicly burned them to show his hatred of the foreigner. Now and again a small parcel of medicine may be found wrapped in the leaf of a gospel, which is always blank on one side; but the chemist unconsciously does us a good turn, for the buyer will, most certainly, read what he thinks is an explanation about some new medicine.

"Not long since I was visiting the Danish Lutheran Mission, when I met my old friend, Mr. Yen, who has become a great power as an evangelist.

This old man was led to the Saviour through his zeal in rescuing printed paper. Nearly forty years ago his father was in the city of Chinchow, which lies close to the famous battlefield of Nanshan, near Port Arthur, when he met a man selling the Scriptures, and, in order that his son might have a great mass of merit at once, he bought a complete Bible. He must have shown very great intelligence and respect, because no Bible agent sells complete Bibles to an unenlightened heathen, but urges him to buy a gospel to begin with. The three large volumes—for the Chinese Bible was then printed in three volumes—he took to his son, who did not burn them, as he would have done any ordinary *rescued* paper, but laid them by in a cupboard, where they remained forgotten for twenty or thirty years. Then they were discovered and read. The reader, Yen, was led thereby to embrace Christianity, and now his whole clan, numbering some thirty souls, are as good Christians as one could meet anywhere in the land."

THE PORTFOLIO

Dr. Dale's Prophecy

In art, in literature, in science, in politics, in religion, the people of Japan are resolved to use all the West can give them, but to retain whatever is noble and original in their own national character and genius. . . . In the traditional ethics of the country there are elements which need only to be touched and inspired by the Christian gospel to illustrate a new and most lofty type of Christian morality.

From the address of Dr. Dale at the first International Congregational Council in London in 1891.

A Prayer

Jesus, thou art always on before me; nowhere so far in advance as in Galilee. I have never come near to thee in Galilee—the land of human sorrows, the region of the shadow of death. I am only learning in the latest times the imitation of thy work for man. Thou hast seen farther than I into the cause and into the cure. I had thought that religion wanted only a soul; thou hast claimed for God the redemption of the body. I had thought that the life of faith demanded the surrender of earthly comforts. Thou hast required for that life the restoration of these comforts. I had thought that the hospital was for this world, and the church for the world to come; thou hast made the hospital a temple to the Father's praise. In the culture of the past thou art the only modern. None stood beside thee in Galilee; thou troddest alone the winepress of human pain. None felt with thee the sympathy for man as man. They felt for man as Greek, as Jew, as Roman; but not as man—not as hopeless, friendless, landless. It was reserved for *thee* to lead the way to Galilee—to the men without a country and without a home. Thou hast burst all boundaries but those of sorrow. Thou hast descended below all accidents—below race, and clime, and kindred. Thou hast gone down beneath all qualities—beneath beauty, and virtue. and fame. Thou hast broken the barriers of caste; thou hast passed the fences of respectability. Thou hast traveled beyond the confines of extenuating circumstance. Thou hast reached the last motive for charity—the right of hunger to bread. Thou hast invited man to come to thee without a plea, nay, with the very plea of destitution. Thou hast summoned him in his rags, in his tatters, in his nothingness: thou hast accepted him without merit and without excuse; thou hast asked him for no vindication but a cry. We, of latter days, have claimed the gospel of charity as our own. We have written an inscription in golden letters, inviting to our feast the laboring and heavy-laden. We have

brought it to Galilee with shouts of exultation; we have called it the symbol of our modern advancement. But lo! as we have gone to hang it up on the wall, the wall is already occupied with another placard, and it is in words identical with ours. Oh, Son of man, thou hast been before us. Thou hast outrun our philanthropy; thou hast anticipated our benevolence; thou hast forestalled our charity. Thou hast modeled our infirmaries; thou hast planned our orphanages; thou hast sketched our asylums; thou hast devised our houses of refuge; thou hast projected our homes of reform. Thou hast vindicated the claims of the returned convict; thou hast asserted the sacredness of infant life; thou hast given a hand to the climbing steps of woman. Thou hast outstripped both Peter and John in the race to the ancient sepulchers of humanity; at the end of all our progress we have met thee in Galilee.

From "Searchings in the Silence," by George Matheson, M.A., D.D.

THE BOOKSHELF

The Religions of Eastern Asia. By Horace G. Underwood. New York: Macmillan Co. Pp. 267. Price, $1.50 net.

This book, written by Dr. Underwood, was prepared as a course of lectures for the New York University. It is valuable in that it brings one face to face with the faiths of one-third of the population of the world. It is the more interesting in these days, because men are asking themselves, "What are the faiths of these people who have so recently risen out of the past and are coming with ever increasing vigor and earnestness into prominence?"

Here Dr. Underwood presents the three primitive cults of China, Japan, and Korea, Taoism, Shintoism, and Shamanism, and then goes on to introduce and explain the higher faiths of Confucius and of the Buddha.

The book will enable the Christian student to understand, to some extent, the present religious problems of these lands in the Far East and the conflict which they mean for Christianity. One cannot help contrasting the situation as found in India today with that which prevails in these other three far Eastern countries. Brahmanism is a far stronger, more subtle and all-embracing religion than anything found in the other lands. It presents a fortress far more formidable than anything which confronts Christianity in either China, Korea, or Japan.

The book has some marked defects, the first of which is a want of clearness and definiteness in the presentation of these five religions, so called. The author spends too much time in the quotation of conflicting authorities and in the weighing of certain critical evidences and opposing theories concerning these religions. It would have been far better if he had quoted less and given himself less to argument, and presented from his own point of view a clear-cut and well-defined picture of each one of these religions, so that the reader could get, in a brief perusal of it, a definite and permanent impression of each faith. It would have been much better than to compel readers to wander from page to page to discuss theories, and then give them only vague impressions as to what these religions really are.

One cannot help feeling sorry that the writer has not included Brahmanism also in the religions discussed, or at least indicated that Buddhism as it first arose was a reaction against Brahmanism. It is not adequately presented here because it is not historically treated, and does not present to us the primitive faith of the great man who created it. This should have been dwelt upon and explained as a preliminary.

The author is also wanting in scientific precision. It is not, for instance, correct to say that Buddhism is an "atheistic religion." Gautama Rishi

was an agnostic, but not an atheist. There is a vast difference between these two terms. The faith is a reaction against the multitudinous pantheon of India. While not denying God, it entirely ignores him, building up a faith which has no place for him in its teaching.

Nevertheless the book is one of deep interest and will stimulate the student in a study of these faiths which dominate the mind and heart of the millions of the Far East. J. P. JONES.

Daybreak in Turkey. By James L. Barton. Second edition. Boston: The Pilgrim Press. Pp. 294. Price, $1.50 net.

This volume by Secretary Barton, which was reviewed in the *Missionary Herald* for March, 1909, by President Angell, of Michigan University, has met with such demand that the original edition was exhausted and a second edition is just forthcoming from the Pilgrim Press. This new issue is an exact reprint of the book as first published, with the addition to its twenty-seven chapters of a twenty-eighth entitled, "The Constitution Vindicated." This deals with the stirring and tragic events of 1909, briefly sketching the reactionary movement and how it was effectively checked and reversed by the vigor of the Young Turk party. Its interpretation of that history is discriminating, and concludes with anticipations of the time when the new day in Turkey will not only have begun, but come to its noontide.

Western Women in Eastern Lands. By Helen Barrett Montgomery. New York: The Macmillan Company. Pp. 286. Price, cloth, 50 cents; paper, 35 cents.

It was at the Ecumenical Conference held in New York in 1900 that the idea of the United Study of Missions found expression. Since the London conference in 1888, to which the home secretary of the Woman's Board of Missions, Miss Abbie B. Child, was delegate, the thought of such a scheme had taken possession of her alert and resourceful mind.

No one in looking through the two-volumed report of the conference of 1900, and coming upon the brief paper on "Systematic Study of Missions" by Miss Child, would dream of the wide and abundant harvest resulting from that seed sowing.

The central committee on the United Study of Missions, made up of eight capable and consecrated women of different denominations, with Mrs. Henry W. Peabody as chairman, has been more than fortunate in authors and publisher.

Shy at first about bringing out the initial volume bearing on missions, the Macmillan Company has been agreeably surprised to discover that they were reaching an unexpectedly large constituency. They ventured with the first volume an edition of 5,000, which in six weeks was exhausted, and the first year nearly 50,000 copies were sold to many denominations throughout the entire country. At the end of the first decade the tenth volume appears, with a record of more than half a million sales. The Edinburgh Conference is close at hand, when the work that Miss Child initiated will be rehearsed.

The sixth volume in the Christus series, "Christus Redemptor: An Outline Study of the Islands of the Pacific," a most acceptable presentation of the subject, was written by the author of this latest volume, "Western Women in Eastern Lands." There are twenty-four illustrations. To have the pictures of Mrs. Doremus, the founder of the woman's foreign missionary organizations in this country, Mrs. William Butler, Dr. Eleanor Chesnut, Lilavati Singh, the Pandita Ramabai and her daughter would alone make the book a valuable possession.

The statistical tables, folded at the end, give the names of thirty-six women's foreign missionary societies in the United States and Canada, the date of organization, and many details, including the amount of money raised and the number of members in the year of organization and in 1909. Each

of the six chapters has its own peculiar interest, but the opening and closing chapters, retrospective and prospective, are full of charm and suggestion.

The first chapter is entitled, "What Our Mothers Have Told Us," and here we have the story of beginnings and the position of women in the early part of the century, with the banding together of women after they had learned to co-operate during the Civil War. The closing chapter is called, "Problems and Policies," and the problems discussed are four, with suggestions and questions under each. To rehearse the prominent titles will show their importance to every missionary specialist: 1. Meeting Responsibilities on the Field. 2. Reaching Our Constituency. 3. Adjusting Our Relations to the Denominational Boards. 4. Developing Co-operation and United Action. Such are the problems that confront the future effective work of the woman's foreign missionary societies of all denominations.

Mrs. Montgomery is wonderfully gifted with wise and felicitous expression of both tongue and pen, and she has the ear of a very wide constituency through her books and at summer schools. This latest book is a distinct addition to missionary literature.

MRS. JOSEPH COOK.

The Interpretation of the Character of Christ to Non-Christian Races: An Apology for Christian Missions. By Charles H. Robinson. New York: Longmans, Green & Co. Pp. 200. Price, $1.20 net.

The fact that Christ was historically the gift of the East to the West is assumed by the writer of this book as reason and motive with Christian people of the West to be intent upon reintroducing and reinterpreting him to the East. In his purpose to make clear some ways in which this may be done, he takes the middle course between two extremes of opinion with reference to mission work. On the one hand are those who have what the writer calls a nonreligious sympathy with the non-Christian religions, regarding one religion in this way as being of much the same value as another. On the other extreme are the Christian peoples whose loyalty to their Lord is so intense and exclusive that they fail to recognize anything of real worth in other religions. Canon Robinson, while standing for thorough loyalty to the teaching of Christ and for its superiority over that of any other, at the same time gives full recognition and allowance to the religious value of these other faiths. His position and method are strikingly shown in the following sentence: "Christ is, we believe, the Sun of Righteousness, but in order to prepare for his complete manifestation we have not got to extinguish the stars which have helped to illumine the darkness of the non-Christian world and to guide seekers after truth in their search for God."

Four chapters of the nine are devoted to the ideals of the four leading non-Christian religions and the interpretation through them of the character of Christ. The chapter on "Are Christian Missions to Mohammedans Justifiable?" is an able piece of argument in answer to objectors who claim that Christian missions should be directed to pagan peoples rather than to the followers of this monotheistic faith. One cannot help wishing that the writer had applied the same line of reasoning to the objection of the Society for the Propagation of the Gospel, which he represents, against missions to nominal Christians of the so-called National Churches in the Turkish empire instead of to Mohammedans exclusively.

The last chapter is a somewhat novel one for a missionary book. It undertakes to make out a link of cause and effect between the religion of Christ and the appreciation of beauty in nature, especially in its landscapes and flowers. This is an interesting study, and a strong showing is made in a very wide range of instances. The single case the writer seems to find it difficult to bend to his theory is that of the Japanese. He fully credits the Japanese, even of the humbler classes, with an instinctive love of beauty, especially

in trees and flowers, and escapes from making them an exception to other non-Christian peoples in this regard by saying that their appreciation of nature is lacking in the spiritual quality which is distinctively Christian.

THE CHRONICLE

DEPARTURES

May 4. From Boston, Mrs. George D. Marsh, returning to the European Turkey Mission.

From New York, Mr. and Mrs. G. Sherwood Eddy, returning to the Madura Mission, India, after attending the Edinburgh Conference.

ARRIVALS IN THIS COUNTRY

March 1. At San Francisco, Miss Louise Wilson, of the Micronesian Mission.

March 14. At San Francisco, Rev. Charles R. Hager, M.D., of the South China Mission.

April 14. At Seattle, Mr. and Mrs. D. C. Churchill, of the Marathi Mission.

April 15. At San Francisco, Dr. D. W. Learned, of the Japan Mission.

May 4. At New York, Dr. and Mrs. L. H. Beals, of the Marathi Mission.

May 8. At Boston, Miss Corinna Shattuck, of the Central Turkey Mission.

BIRTHS

March 11. At Mardin, Turkey, a son, Richard Stanley, to Rev. and Mrs. R. S. M. Emrich.

April 5. At Mahableshwar, India, a daughter, Deborah Sayles, to Rev. and Mrs. Byron K. Hunsberger.

April 15. At Mahableshwar, India, a son, Theodore Hume, to Rev. and Mrs. Theodore S. Lee.

DEATH

April 17. At Tokyo, Mrs. D. Crosby Greene, of the Japan Mission. (See page 256.)

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Hubert William Fowle, son of Rev. and Mrs. J. L. Fowle, of Cesarea, Turkey, was chosen as the speaker to represent Williams College at the first meeting of the New England Oratorical League to be held at Amherst, May 5.

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A large circle of missionaries and other friends of the Board will be pained to learn of the death of Paul T. B. Ward, whose father was Langdon S. Ward, for thirty years Treasurer of the American Board, from 1865 to 1895, and whose mother was a daughter of Dr. E. E. Bliss, long a missionary at Constantinople. The family in its present as well as in its previous generation is closely identified with foreign missions. Four of Treasurer Ward's children are now missionaries abroad: Dr. Edwin St. J. Ward, of Diarbekir; Mr. William E. D. Ward, of Harpoot; Miss Mary I. Ward, of Marsovan; and Miss Ruth P. Ward, of Foochow, China. The son, Paul, who died at Medford, Mass., April 29, was a young business man of much promise, and leaves a wife and three children.

BUS UMUZI (BOOS-OO-MOO-ZE)

This is the pet name for Frederick Brainerd Bridgman, Jr., whose birth on June 25, 1909, was recorded in the September number of the *Herald*. This Zulu name has a double significance: first, the restorer (or resurrector) of the family name; second, arouser of the house, in which capacity, his father says, this jolly boy with overflowing spirits is usually delighted to act shortly after dawn.

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	8 20	
Belfast, 1st Cong. ch., Two friends,	11 00	
Brunswick, 1st Parish Cong. ch.	142 73	
East Sumner, Cong. ch.	5 00	
Frankfort, Cong. ch.	1 00	
Greenville, Union Cong. ch.	4 00	
Hampden, Cong. ch.	7 75	
Lewiston, Pine-st. Cong. ch.	46 00	
Orland, Sarah E. Buck,	30 00	
South Freeport, Cong. ch.	15 75	
Standish, Cong. ch. Ladies' Miss. Soc.	2 00	
Westbrook, Cong. ch.	22 31	—295 74

New Hampshire

Brentwood, Cong. ch.	11 08	
Candia, Cong. ch.	2 62	
Franklin, Cong. ch.	53 00	
Fremont, Cong. ch.	3 20	
Hillsboro Bridge, John B. Smith,	25 00	
Hudson, Caldwell Buttrick, for evangelistic work in Turkey,	45 00	
Keene, Cong. ch., 44.89; Friend, 5,	49 89	
Lisbon, Cong. ch., of which Mary R. Cummings, 25,	75 00	
Lyme, Cong. ch.	60 00	
Peterboro, Union Cong. ch.	35 00	
Tamworth, Cong. ch.	7 27	
Tilton, Cong. ch.	80 00	—447 06

Vermont

Craftsbury, North Cong. ch.	22 00	
Derby, Cong. ch.	19 00	
Guildhall, Cong. ch.	3 00	
Hartford, Cong. ch., Friend,	5 00	
Milton, Cong. ch.	1 25	
North Pomfret, Cong. ch.	24 00	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow,	19 95	
Plainfield, Mrs. A. Betsey Taft,	10 00	
St. Johnsbury, North Cong. ch., Two friends,	100 00	
Sharon, Cong. ch., toward support Rev. J. X. Miller,	5 00	
Waterbury, Cong. ch.	11 52	
West Brattleboro, Cong. ch.	20 35	
Windsor, Old South Cong. ch.	9 00	—250 07
Legacies.—Brownington, Louise Johnson, by Gilbert J. Gross, Ex'r,	1,708 91	
Northfield, H. S. Denny, by Fred A. Jones, Adm'r,	500 00	—2,208 91
		2,458 98

Massachusetts

Andover, West Cong. ch., Friend,	5 00	
Ashburnham, 1st Cong. ch., income C. M. Proctor Fund,	4 00	
Ballardvale, Union Cong. ch.	56 34	
Becket, 2d Cong. ch.	17 00	
Boston, Old South Cong. ch., 1,802; Shawmut Cong. ch., 562.71; 2d Cong. ch. (Dorchester), 147.44; Brighton Cong. ch., 98.42; Union Cong. ch., 77; Village Cong. ch. (Dorchester), 50; Highland Cong. ch. (Roxbury), 30; Boylston Cong. ch. (Jamaica Plain), 14.36; Armenian Cong. ch., 5; Sarah H. Hooker, 100,	2,886 93	
Brookline, Harvard Cong. ch., 1,475.65; J. Freeman Swett, 1,	1,476 65	
Cambridge, Prospect-st. Cong. ch., of which 100 from Mrs. Mary A. Rogers, to const. Mrs. Carrie A. Tupper, H. M., 250; 1st Cong. ch., Mrs. Louise A. Kellogg, 50; Pilgrim Cong. ch., 23.24,	323 24	
Chicopee Falls, 2d Cong. ch.	23 07	
Clinton, Ger. Cong. ch.	5 00	
Cohasset, 2d Cong. ch.	5 74	
Colerain, Cong. ch.	7 00	
Danvers, 1st Cong. ch.	68 60	
Dighton, Cong. ch.	10 00	
Everett, Maud Plumer,	1 00	
Fall River, Central Cong. ch., Borden Memorial Fund, for Aruppukottai,	77 60	
Framingham, Plymouth Cong. ch.	101 38	
Hamilton, 1st Cong. ch.	9 18	
Hampton, Cong. ch.	23 22	
Harwich, Cong. ch.	11 00	
Hubbardston, Cong. ch.	18 10	
Hudson, 1st Cong. ch.	55 10	
Leominster, Francis A. Whitney,	15 00	
Ludlow, 1st Cong. ch.	18 00	
Lynn, 1st Cong. ch., 35; Friends, 20.20,	55 20	
Mill River, L. A. P.	75	
Mittineague, Cong. ch.	28 00	
New Bedford, North Cong. ch.	53 49	
Newton Center, Friend,	50 00	
Northampton, 1st ch. of Christ, toward support Dr. and Mrs. F. F. Tucker,	50 20	
Northbridge, Rockdale Cong. ch.	12 00	
North Brookfield, 1st Cong. ch.	82 02	
North Orange, Cong. ch.	6 00	
Pittsfield, Friend,	2 00	
Sandwich, Cong. ch.	15 52	
Sharon, Cong. ch., toward support Rev. W. H. Sanders,	32 01	
Shirley, Cong. ch.	15 00	
Somerset, 1st Cong. ch.	8 27	
Somerville, Winter Hill Cong. ch., 28.33; Highland Cong. ch., 10; Mrs. W. H. Hodgkins, 20,	58 33	
South Ashburnham, Cong. ch.	31 00	
Southbridge, Cong. ch.	24 50	
South Hadley, Cong. ch.	20 00	
Springfield, Mrs. E. D. Bliss,	3 00	
Sturbridge, Friend,	1 00	
Taunton, Trinitarian Cong. ch.	117 40	
Wakefield, Cong. ch.	92 75	
Wellesley, Ethel D. Hubbard,	25 00	
Westfield, 2d Cong. ch.	25 00	
Weymouth and Braintree, Union Cong. ch.	18 78	
Whitinsville, Mrs. Eliza A. Pollock,	1 00	
Williamstown, 1st Cong. ch., 375; Williams College, class of 1892, Wm. R. A. Wilson, toward support Rev. Geo. Allchin, 100,	475 00	
Winchester, 1st Cong. ch., toward support Rev. A. W. Clarke,	125 00	
Worcester, Piedmont Cong. ch., 66; Pilgrim Cong. ch., Friend, for Aruppukottai, 50; Bethany Cong. ch., 22; ch. of the Covenant, 7.31; Charles E. Hunt, 5,	150 31	—6,796 68
Legacies.—Boston, Harvey White, add'l,	15 00	
New Bedford, Irving H. Bartlett, Jr., less expenses,	5,112 70	
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l,	3 00	—5,130 70
		11,927 38

Rhode Island

Central Falls, Cong. ch.	27 58	
Chepachet, Cong. ch.	18 00	
Providence, Central Cong. ch., C., 100; Beneficent Cong. ch., 52.94; Free Evan. ch., 28.50,	181 44	—227 02

Young People's Societies

Maine.—New Vineyard, Y. P. S. C. E., 5; South Berwick, Y. P. S. C. E., Two Cents a Week Fund, 10.16,	15 16
Massachusetts.—Lawrence, South Y. P. S. C. E., for Shao-wu, 8; Marshfield, 1st Y. P. S. C. E., for Adana, 15; Northfield, Y. P. S. C. E., for Philippines, 20; Phillipston, Jun. Y. P. S. C. E., for Shao-wu, 2; Shirley, Y. P. S. C. E., 10; ——, Nashua River Union Y. P. S. C. E., toward support Rev. Chas. L. Storrs, Jr., 25,	80 00
	95 16

Sunday Schools

Maine.—Alfred, Cong. Sab. sch.	6 00
Massachusetts.—Boston, Highland Cong. Sab. sch. (Roxbury), for Africa, 6, and for China, 6, 12; Melrose, Ortho. Cong. Sab. sch., Jun. Dept., 15; Newton, North Cong. Sab. sch., 5.63; Pittsfield, Pilgrim Memorial Cong. Sab. sch., for Pang-Chuang, 5.50; Waverley, Cong. Sab. sch., for Mt. Silinda, 15,	53 13
Rhode Island.—Bristol, 1st Cong. Sab. sch., for Philippines,	30 00
	89 13

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 62 20
Bozrah, Center Cong. ch. 12 75
Bridgeport, West End Cong. ch., 22.75; Olivet Cong. ch., 20, 42 75
Bristol, Cong. ch. 114 00
Durham, Cong. ch. 25 00
Greenwich, James P. Kelley, 25 00
Hartford, 1st Cong. ch., 769.31; C. S. Beardslee, 10.90, 780 21
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 41 38
Naugatuck, Anna H. De Voir, 10 00
New Haven, Dwight-pl. Cong. ch., 150; Davenport Cong. ch., 44.93; Howard-av. Cong. ch., 41, 235 93
New London, 1st ch. of Christ, 49 52
Norwich, Broadway Cong. ch. 1,000 00
Oakville, Union Cong. ch. 17 67
Salisbury, Cong. ch. 9 25
Sharon, 1st Cong. ch. 10 77
Southington, Mrs. Anna E. Merriam, 1 00
Taftville, Cong. ch. 13 55
Thomaston, Cong. ch. 49 92
Waterbury, 2d Cong. ch., 701.77; Mrs. Mary L. Mitchell, 500, 1,201 77
West Hartland, G. S. Richards, 2 00
Weston, Cong. ch. 9 00
Westville, Cong. ch. 29 00
Windsor, 1st Cong. ch. 25 29
Windsor Locks, Cong. ch. 83 56
——, Essex Conference, 6 30—3,857 82

Legacies.—Washington, John M. Black, by W. Frank Kinney, Ex'r, add'l, 206 00

4,063 82

New York

Brooklyn, Flatbush Cong. ch. 125 89
Buffalo, Plymouth Cong. ch., 20; Niagara-sq. Cong. ch., 5, 25 00
Cortland, 2d Cong. ch. 4 50
De Ruyter, Cong. ch. 3 85
East Bloomfield, Eliza S. Goodwin, 3 95
Groton City, Cong. ch. 6 00
Hamilton, 2d Cong. ch., 18.57; 1st Cong. ch., 10.80, 29 37
Maine, 1st Cong. ch. 14 00
Morristown, 1st Cong. ch. 13 27
New York, William Ives Washburn, 50 00
Norfolk, Cong. ch. 6 00
Osceola, Cong. ch. 3 00
Pulaski, Cong. ch., to const. Rev. H. A. Lawrence, H. M. 50 00
Quaker Hill, Christ's ch., for Ing-hok, 34 31
Remsen, Peniel Cong. ch. 3 00
Spencerport, 1st Cong. ch. 10 00
Willsboro, Cong. ch. 21 00—403 14

Less.—Rome, To cancel entry in January *Herald*, 7 73

395 41

New Jersey

Closter, Cong. ch. 10 00
East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 46.64; T. Louise Dodd, for Pang-Chuang, 30, 76 64
Nutley, Cong. ch. 10 00
Passaic, 1st Cong. ch. 22 25—118 89

Pennsylvania

Le Raysville, Cong. ch. 17 00
Philadelphia, Mrs. Sarah R. Weed, 100 00—117 00

Ohio

Cleveland, Puritan Cong. ch. 13 32
Columbus, Plymouth Cong. ch. 33 50
Hamilton, Cong. ch. 12 00
Jefferson, 1st Cong. ch. 30 62
Oberlin, 1st Cong. ch., 73.16; do., Friend, 25, 98 16
Parkman, Cong. ch. 10 00
Steubenville, Cong. ch. 9 10—206 70

Delaware

Wilmington, Former resident, for evangelistic work in Bitlis station, 50 00

North Carolina

—— . Two friends, 7 50

Florida

Mt. Dora, Woman's Home Miss. Union, 15 00
Philips, Woman's Home Miss. Union, 3 00
Pomona, Rev. M. C. Welch, 5 00—23 00

Young People's Societies

New York.—Buffalo, Niagara-sq. Y. P. S. C. E., 5; Flushing, Cong. ch. Guild, for work at Sivas, 50, 55 00
New Jersey.—Glen Ridge, Y. P. S. C. E., for Adana, 15 00
Ohio.—Garrettsville, Y. P. S. C. E. 5 00

75 00

Sunday Schools

Connecticut.—Cornwall, Cong. Sab. sch., 55.68; Mansfield, 1st Cong. Sab. sch., 3.50; New London, 1st ch. of Christ S. S., Prim. Dept., toward support Rev. C. N. Ransom, 3.63; Woodstock, Cong. Sab. sch., for Adana, 14.74, 77 55
New York.—Albany, First Cong. Sab. sch., toward support Rev. and Mrs. J. X. Miller, 16; Brooklyn, Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; Cambria, Cong. Sab. sch., 3; Flushing, Cong. Sab. sch., for work in Micronesia, 26.77; Gloversville, 1st Cong. Sab. sch., for Adana, 50; Rochester, South Cong. Sab. sch., for Adana, 30; Walton, Cong. Sab. sch., 31.82; Wellsville, 1st Cong. Sab. sch., for Shao-wu, 30, 217 59
New Jersey.—Bound Brook, Cong. Sab. sch., 30; East Orange, 1st Cong. Sab. sch., 20; Montclair, Pilgrim Cong. Sab. sch., for Philippines, 10; do., Watchung-av. Cong. Sab. sch., 10, 70 00

365 14

INTERIOR DISTRICT

Alabama

Shelby, 1st Cong. ch. 1 75

Louisiana

Roseland, 1st Cong. ch. 15 10

Indiana

Winona Lake, Winona Federated ch. 10 00

Oklahoma

Oktaha, 1st Cong. ch. 10 00

Illinois

Byron, Cong. ch. 14 17
Canton, Cong. ch. 28 85
Chicago, New England Cong. ch., 105.23; Bethany Union Cong. ch. (Washington Heights), 47.59; 1st Cong. ch., 35.61; A Brother Conference (Jefferson Park), 4.50, 192 93
Earlville, J. A. D. 25 00
Elgin, 1st Cong. ch. 100 00
Galva, 1st Cong. ch. 49 23
La Moille, Cong. ch. 18 39
Oak Park, 4th Cong. ch. 9 50
Rio, Cong. ch. 12 85
Seward, R. E. Short, 100 00
Warrensburg, Cong. ch. 2 00—552 92

Legacies.—Aurora, Rena Fasoldt, 196 26
Morris, Narcissa Sample, 315 56—511 82

1,064 74

Michigan

Ann Arbor, 1st Cong. ch. 98 74
Cannon, Cong. ch. 11 00
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 400 00
Drummond, Cong. ch. 3 00
Edmore, Friend, 3 00
Essexville, Cong. ch. 3 30
Grand Rapids, Park Cong. ch. Miss. Soc., toward support Rev. C. R. Hager, 25 00

Hopkins, Mrs. R. Parmalee, 3 00
Lowell, Cong. ch. 45 65
Newaygo, Cong. ch. 2 71
Rockford, Cong. ch. 9 00
Ypsilanti, Cong. ch. 30 00——634 40

Wisconsin

Ashland, 1st Cong. ch. 12 21
Beloit, 1st Cong. ch., 223.45; Laura W. Perkins, 1.50, 224 95
Berlin, Union Cong. ch. 7 00
Clinton, Cong. ch. 39 35
Delavan, Cong. ch. 18 70
Hartford, 1st Cong. ch. 100 00
Kaukauna, South Side Cong. ch. 2 14
Menasha, 1st Cong. ch. 30 75
Redgranite, Cong. ch. 25 00
South Milwaukee, Ger. Cong. ch. 6 60
Sterling, Cong. ch. 1 06
Whitewater, Cong. ch. 15 50——483 26

Minnesota

Dodge Center, Cong. ch. 5 00
Mantorville, 1st Cong. ch. 8 43
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 111.11; Fremont-av. Cong. ch., 20.16, 131 27
Northfield, Friend, 10 00
Ortonville, Cong. ch. 19 88
St. Paul, People's Cong. ch., 25; Olivet Cong. ch. (Merriam Park), for native teacher, Hulakegh, 11.40, 36 40
Sauk Center, 1st Cong. ch. 16 00
Silver Lake, Cong. ch. 20 00——246 98
Legacies.—Northfield, Miron W. Skinner, by Emily W. Skinner, 500 00
St. Paul, Anson Blake, by Charles T. Thompson, Ex'r, add'l, 150 00——650 00
896 98

Iowa

Burlington, Cong. ch. 90 85
Danville, Cong. ch. 50 00
Emmetsburg, Cong. ch., 26.60; John Menzies, 10, 36 60
Forest City, Cong. ch. 9 51
Goldfield, F. T. Philbrook, 5 00
Iowa City, Cong. ch. 30 75
Shenandoah, A. S. Lake, 5 00
Somers, Mizpah Cong. ch. 6 75——234 46

Missouri

Kansas City, Prospect-av. Cong. ch. 21 00
Lebanon, Cong. ch. 15 60
St. Joseph, Tabernacle Cong. ch. 73 40——110 00

North Dakota

Bordulac, Cong. ch. 7 00
Crary, Cong. ch. 7 12
Dogden, 1st Cong. ch. 5 00
Gackle, Joseph Flaig, 5 00
Kensal, Cong. ch. 6 00
Rose Hill, Cong. ch. 10 00——40 12

South Dakota

Columbia, United Cong. ch. 25 00

Nebraska

Aurora, 1st Cong. ch., for work of Dr. Edward L. Bliss, 80 00
Creighton, Cong. ch. 11 00
Crete, 1st Cong. ch. 3 00
Hyannis, Cong. ch. 7 04
Linwood, Cong. ch. 14 00
McCook, 1st Cong. ch. 18 62
Scribner, Cong. ch. 56 61——190 27
Legacies.—Lincoln, Rev. Geo. Gilleband Poage, by Q. A. Dungan, 125 00
315 27

Kansas

Deerfield, Ger. Cong. ch. 11 00
Eureka, Francis Moss, 5 00
Topeka, 1st Cong. ch. 100 00——116 00

Colorado

Arriba, Cong. ch. 3 03
Boulder, 1st Cong. ch. 90 00
Castle Rock, Ruth Ragan, for Aruppukottai, 8 00
Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 50 00
Denver, Plymouth Cong. ch., 359.87; Ger. Cong. ch., 12, 371 87
Flagler, Cong. ch. 2 12——525 02

Young People's Societies

Illinois.—Chicago, Mission Study and Prayer Union of the Moody Bible Institute, for Mt. Silinda, 12 50
Michigan.—Dundee, Jun. Y. P. S. C. E. 5 00
Minnesota.—Lake City, Y. P. S. C. E., 10; Lyle, Y. P. S. C. E., for Ing-hok, 12.50, 22 50
Iowa.—Davenport, Edwards Y. P. S. C. E. 10 00
50 00

Sunday Schools

Louisiana.—New Orleans, Beecher Memorial Cong. Sab. sch., Beginners' Class, for work in Africa, 2 50
Michigan.—St. Johns, 1st Cong. Sab. sch., for Philippines, 3 00
Wisconsin.—Clinton, Cong. Sab. sch., 27.15; Racine, 1st Cong. Sab. sch., 26, 53 15
Minnesota.—Excelsior, Cong. Sab. sch., 2; Minneapolis, Lyndale Cong. Sab. sch., for Sholapur, 30.83, 32 83
Iowa.—Van Cleve, Cong. Sab. sch. 5 00
South Dakota.—Armour, Cong. Sab. sch., Class No. 5, 5 00
Colorado.—Denver, Plymouth Cong. Sab. sch. 51 76
153 24

PACIFIC DISTRICT

Arizona

Prescott, Cong. ch. 63 15

Utah

Vernal, Kingsbury Cong. ch. 8 00

Washington

Blaine, W. Leon Dawson, 1 40
Forks, Cong. ch. 4 20
Seattle, Green Lake Cong. ch. 63 00
South Bend, Cong. ch. 12 22
Sylvan, Cong. ch. 3 00——83 82

Oregon

Hillside, Cong. ch. 24 61
Hoodview, Cong. ch. 5 21
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 200; Hassalo-st. Cong. ch., 34.60, 234 60
Rainier, Cong. ch. 5 25——269 67

California

Adin, Cong. ch. 5 00
Benicia, Cong. ch. 3 00
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Claremont, Cong. ch., of which 300 toward support Rev. W. F. Tyler, 320 98
Cloverdale, Cong. ch. 6 00
Fitchburg, Cong. ch. 10 00
Fowler, Armenian Cong. ch. 7 20
La Canada, Cong. ch. 5 00
Lodi, Cong. ch. 25 00
Los Angeles, 1st Cong. ch. 325 00
Mill Valley, Mrs. Ernest A. Evans, 25 00
Oakland, 1st Cong. ch., 115.11; Pilgrim Cong. ch., 20.15, 135 26
Oroville, Cong. ch. 3 50
Pasadena, West Side Cong. ch. 200 00
Redlands, 1st Cong. ch., for Mt. Silinda, 30 00
Riverside, 1st Cong. ch. 24 50
San Juan Bautista, Cong. ch. 10 00
Sierraville, Cong. ch. 10 00—1,217 44

Hawaii

Honolulu, through Hawaiian Board, 7 10
Lihue, Kauai, Mrs. M. S. Rice, 250 00——257 10

Young People's Societies

WASHINGTON.—Moxee, Y. P. S. C. E., for Mt. Silinda, 10; Seattle, Green Lake Y. P. S. C. E., for Ing-hok, 7.50, 17 50
CALIFORNIA.—San Mateo, Y. P. S. C. E. 5 00
22 50

Sunday Schools

WASHINGTON.—Tekoa, Cong. Sab. sch., 2.75; Vaughn, Cong. Sab. sch., 11.85, 14 60
CALIFORNIA.—La Canada, Cong. Sab. sch., 5; Pacific Grove, Young Woman's Philathea Bible class of Mayflower Cong. ch., toward support native teacher, Aruppukottai, 12, 17 00
31 60

MISCELLANEOUS

Canada

Montreal, Mabel Moeser, of which 5 for Sholapur, and 5 for Ing-hok, 10 00
Summerland, the Industrial Guild of the Great Commission, by member for New York, 3 10——13 10

Italy

Florence, Friend, 50 00

England

London, Miss S. L. Ropes, 75 00

Turkey

Salonica, Bulgarian Protestants, 5 19

From the AMERICAN MISSIONARY ASSOCIATION
H. W. Hubbard, New York City
Treasurer

Income of Avery Fund, for missionary work in Africa, 1,973 76

Mindanao Medical Work

NEW YORK.—New York, Mindanao Medical Miss. Asso. 691 25

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions in part, 12,681 32
For nurses' home, care Dr. Eleanor Stephenson, 261 66
For completion of building for West Gate School, Madura, 500 00
For medical expenses, Brousa, 88 00
For purchase of land, Tung-chou, 3 00
For purchase of land, Tung-chou, 30 00
For grant for helper in Japan, 150 00
(From Auxiliary, Fulton, N. Y.) 10 00
(From Y. P. S. C. E., Oswego Falls, N. Y.) 4 23
(From Manhattan ch., New York City, toward support Mrs. F. B. Bridgman), 26 60
(From Manhattan ch., New York City, toward support Mrs. F. B. Bridgman), 68 80
(From 1st ch., Buffalo, N. Y., toward support Rev. C. M. Warren), 5 00–13,828 61

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
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Treasurer 858 00
27,696 61

Additional Donations for Special Objects

MAINE.—Hampden, Cong. Sab. sch., for native helper, care Rev. R. A. Hume, 16; Portland, Mrs. E. F. Southworth, for native helper, care Rev. C. S. Vaughn, 20, 36 00
NEW HAMPSHIRE.—Dunbarton, Cong. Sab. sch., for use of Rev. Jas. H. Pettee, 4; Hampton, Y. P. S. C. E., for cot in hospital, care Rev. P. L. Corbin, 15; Hudson, Caldwell Buttrick, for hospital, care Dr. H. N. Kinnear, 59.50; Keene, 1st Cong. Sab. sch., Prim. Dept., for pupil, care Rev. H. C. Hazen, 10, 88 50
VERMONT.—Barton, Y. P. S. C. E., for hospital work, care Rev. P. L. Corbin, 13; Salisbury, Y. P. S. C. E., for native worker, care Rev. H. C. Hazen, 10, 23 00
MASSACHUSETTS.—Andover, Rev. C. C. Torrey, for hospital work, care Dr. H. N. Kinnear, 5; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 65; do., Union Cong. Sab. sch., Corner Stone class, toward steam sterilizer for Dr. E. L. Bliss, 35; do., Mary A. White and friends, for new school building, care Miss Charlotte R. Willard, 25; do., Mrs. Mary Clement Leavitt, for work, care Rev. C. R. Hager, 15; Deerfield, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 15; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; do., In memoriam, for use of Mrs. R. Winsor, 3; Springfield, Cong. Sab. sch., Rev. P. S. Moxom's class, for special work, care Rev. Theo. S. Lee, 5; do., do., Miss Pierce's class, for do., 5; Whitman, 1st Cong. ch., for work, care Rev. E. Fairbank, 29.55; Worcester, Hope Cong. ch., Winthrop G. Hall, for native worker, care Rev. E. H. Smith, 30; ———, Nashua River Union Y. P. S. C. E., for work, care Mrs. R. Winsor, 30, 266 30
RHODE ISLAND.—Providence, Mary E. Salisbury, for pupil, care Miss Mary B. Harding, 5 00
CONNECTICUT.—Hartford, Friend, for work, care Rev. John S. Porter, 1,000; Kent, Mary A. Hopson, toward new hospital, care Rev. W. N. Chambers, 2.50; New Britain, South Cong. ch., David N. Camp, for girls' school building, care Miss E. G. Rogers, 300; New London, Mrs. J. N. Harris, for use of Miss Lillian F. Cole, 250; Plymouth, Cong. ch., for native pastor, care Rev. L. S. Gates, 38; Somersville, Y. P. S. C. E., for boys' school, care Rev. E. H. Smith, 25.06; Thomaston, Lena Watrous, for pupil, care Rev. Wm. Hazen, 15; Waterbury, Horace G. Hoadley, for pupils, care Rev. F. B. Bridgman, 10, 1,640 56
NEW YORK.—Binghamton, Chas. W. Loomis, for native medical assistant, care Dr. L. H. Beals, 20; Brooklyn, Mrs. M. L. Roberts and family, for orphans, care Rev. B. K. Hunsberger, 30; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; do., Friend of Africa, for work, care A. J. Orner, 25; Canaan, Cong. Sab. sch., for orphanage, care Rev. G. P. Knapp, 7; New York, French Evan. ch., for work, care Rev. and Mrs. H. A. Neipp, 10; do., North Y. P. S. C. E., for native helper, care Rev. J. P. Jones, 70; do., Stanton-st. Ladies' Helping Hand Asso., for use of Miss S. R. Howland, 13 25; do., Grace H. Dodge, through Miss E. M. Stone, for purchase of land and extension of building for Albanian Girls' School, 250; do., through Rev. A. H. Clark, for Union Training School Building Fund, care Rev. A. H. Clark, 92; Perry Center, Rev. and Mrs. F. A. Kimberly, for native helper, care Rev. E. H. Smith, 50; Port Leyden, Y. P. S. C. E., for work, care Rev. H. C. Hazen, 20; Sherburne, 1st Cong. ch. Ladies' For. Miss. Soc., for hospital work, care Rev. W. N. Chambers, 50; Smyrna, Friend, for work, care Rev. H. N. Kinnear, 2, 642 25
NEW JERSEY.—Bloomfield, Mrs. Allison Dodd, for hospital work, care Miss Lillian F. Cole, 50; East Orange, 1st Cong. ch., for pupil, care Rev. J. E. Abbott, 12.50; do., do., for Bible-reader, care Rev. W. S. Dodd, 10; Glen Ridge, C. C. Baldwin, for Memorial Library, care Rev. Lyman P. Peet, 100; Montclair, Robert Carter, for boys' school, care Rev. W.

S. Dodd, 30; Newark, 1st Cong ch., W. J., for work, care Dr. T. D. Scott, 30, 232 50

PENNSYLVANIA. — Balm, Presb. Y. P. S. C. E., for student in Jaffna College, care Dr. I. H. Curr, 20; Milford, Rev. and Mrs. Chas. A. White, for Arthur ch., care Rev. F. E. Jeffery, 60; Philadelphia, Susan G. Shipley, for Matsuyama Factory Girls' Home, care Rev. H. B. Newell, 50, 130 00

OHIO. — Cleveland, Mrs. C. J. Parsons, for Adabazar church building, care Miss Laura Farnham, 8.24; do., Mrs. R. E. Abbey, for work, care do., 5; Kingsville, Mrs. S. C. Kellogg, for Armenian orphans, care Rev. G. P. Knapp, 5; Medina, Mrs. L. W. Boyden, for Children's Orphanage, care Mrs. W. P. Clarke, 5; Oberlin, The Oberlin Shansi Memorial Asso., of which 600 for expense and repairs on academy, 219.50 for purchase of apparatus for Shansi Mission, 200 toward purchase of South Compound, and 62.50 for native helper, care Rev. P. L. Corbin, 1,082; Rock Creek, Cong. ch., for work, care Dr. H. N. Kinnear, 5, 1,110 24

NORTH CAROLINA. — ———, Friend, for Okayama Orphanage, 2 50

FLORIDA. — Daytona, Woman's Home Miss. Union, for use of Dr. Harriet E. Parker, 15 00

ALABAMA. — Talladega, Mission Helpers of Talladega College, for school, care Miss S. R. Howland, 10 00

LOUISIANA. — New Orleans, Beecher Memorial Cong. Sab. sch., Beginners' class, for work, care Miss V. A. Billings, 2 50

TEXAS. — Austin, Friends, through Miss E. M. Stone, for purchase of land and extension of building for Albanian Girls' School, Kortcha, 25; do., Woman's Suffrage Asso., for Elenchie Tsilka, 6.65; Dallas, Central Cong. ch. Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 10, 41 65

ILLINOIS. — Aurora, Young People's League of New England Cong. ch., for native workers, care Rev. F. E. Jeffery, 40; Chicago, Summerdale Cong. Sab. sch., for Edgar B. Wylie School, 10; Payson, Rev. D. B. Eells, for two native helpers, care Mrs. R. Winsor, 50; Roscoe, Mrs. Mary A. Ritchie, for hospital, care Dr. H. N. Kinnear, 10; ———, Friend, for work in Japan, 1, 111 00

MICHIGAN. — Grand Rapids, Friend, for use of Rev. H. C. Hazen, 100 00

IOWA. — Mt. Pleasant, Cong. ch. Ladies' Soc., for pupils, care Mrs. W. E. Hitchcock, 10 00

NORTH DAKOTA. — Barlow, Mae Engberg, for pupil, care Mrs. R. Winsor, 15; New Rockford, Mrs. W. W. Hart, for do., 15, 30 00

SOUTH DAKOTA. — Huron, Rev. J. B. Reese, 5, and S. M. Wenholm, 5, both for work, care Rev. Watts O. Pye, 10 00

KANSAS. — Oberlin, Otis L. Benton, toward education of boy, care Rev. G. S. Eddy, 30; Topeka, Mrs. Lucia O. Case, through Miss E. M. Stone, for purchase of land and extension of building for Albanian Girls' School, Kortcha, 10, 40 00

WASHINGTON. — Seattle, Mr. and Mrs. W. A. Hillis, of which 100 for work, care Rev. G. D. Wilder, and 100 for work, care Miss Daisie P. Gehman, 200; do., A. H. Marsh, for pupil, care Dr. C. W. Young, 10; Sylvan, Two friends, for pupil, care Miss R. M. Bushnell, 50, 260 00

CALIFORNIA. — Claremont, Cong. ch., for work, care Rev. J. C. Perkins, 15; Pasadena, Lakeav. Cong. ch, for pupil, Ahmednagar, 20; San Jacinto, Cong. ch., for native teacher, care Rev. R. A. Hume, 9; do., Y. P. S. C. E., for do., 9, 53 00

HAWAII. — Honolulu, Rev. and Mrs. Doremus Scudder, for pupil, care Rev. J. E. Abbott, 25; do., Caroline Snow, for school at Kusaie, care Miss Jessie R. Hoppin, 25, and for the old Snow ch. at Kusaie, care do., 25, 75 00

CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50 00

TURKEY. — Constantinople, Mrs. Etta D. Marden, for work, care Mrs. M. M. Webster, 31.72; Solonica, English Community, for Adana Building Fund, care Rev. W. N. Chambers, 10.91, 42 63

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

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For hospital work, care Mrs S. S. Smith,	200 00	
For medical work, care Dr. C. F. Hamilton,	11 05	
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For work, care Rev. R. S. Stapleton,	10 00	
For work, care Mrs. R. S. Stapleton,	30 00	
For work, care Miss R. M. Bushnell,	15 50	
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